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BIBLE  
SOCIETY

# Record



Secretary Nida, extreme right, works with some of the group of Japanese Christian scholars who are translating the Bible into the common speech of the people of Japan. Hitherto the Japanese Bible has been in the language of the scholars, difficult for the man on the street to understand. For a side light on this project see the item on page 12 of this issue

# Hill 114... Somewhere in Korea, Election Day!

BY ROBERT C. McMILLAN, *Chaplain, U.S.N.*

**T**HIS massive hill formation overlooking the Imjin River is a part of the main line of resistance on the western front for the First Marine Division. However, it is not the strategic military importance of this position that registers "significance" in my memory; rather, it means a group of fourteen Marines sitting in a semicircle, Bibles open before them, attending a Tuesday afternoon Protestant worship service and Bible class.

The particular Tuesday afternoon that was so significant was also a special day in the United States—November 4, the day the American people elected a new president of the United States. But in Korea, on Hill 114, it was simply another day of watchful waiting—a different kind of waiting for these young American boys, a new experience filled



*A chaplain holds a service for his men up near the front lines in Korea. In upper right background is smoke rising from a burning town*

with a certain dread and anxiety as they looked across the river into Communist positions. But in spite of this ominous situation, let me tell you what happened on Hill 114 on Election Day, 1952. It will warm your heart.

After going as far as we could by jeep, my driver and I started to climb Hill 114 on foot. It seemed almost "straight up," and we had to stop frequently to catch our breath. My driver had the box of hymnals; I had a load of magazines, candy and a few extra boxes of stationery. During one of those brief rest periods I looked up toward the bunkers near the crest of the hill, and it was then that I noticed the fourteen Marines emerging from their "homes," heading for our place of worship. The men had seen my jeep making its way up the narrow, winding road, and the word had been passed: "The chaplain's on his way. All you men who want to attend Protestant services, get going!"

After reaching our "chapel," which was nothing more than a small clearing on the side of the hill, I shook hands with each of the men, and then we sat down together for our service. I noticed that every man had a new Bible with him—and this in itself was remarkable; but I *knew* why

they had those Bibles, for they were provided by the American Bible Society; and just one week before this I had brought twenty new Bibles to this same spot, to be given to the new platoon coming in as replacement for the platoon being relieved. And sure enough, this new group of men had "found" the Bibles, and every Protestant who attended our service that day had a new Bible with him. I found out later that they had been reading their Bibles and, in the service, indicated a sincere desire to know and understand God's Word.

We spent two hours together that afternoon in one of the most meaningful worship experiences of my life. Someone has said that the person who really worships and does not simply attend services is opening a door, that God might transform his life and help him grow. After that memorable worship service on Hill 114, I knew that worship is to the life of the Church what the heart is to the body; that the Church does many things, but the motivation for these activities comes from worship. Somchow, I believe each one of those fourteen Marines experienced a similar response on November 4, 1952, as we sat together, worshipping, studying and praying.

You may be interested to know that five of those Marines were Methodists, four were Baptists, two were Lutherans, one was Episcopalian, one was Congregationalist and one was Presbyterian. Eight states of the Union were represented.

What a wonderfully unifying influence was the Bible in these two hours of worship and study on Election Day!

But this service, like so many others I conduct each week, was enhanced by the presence of Bibles—Bibles that were shipped to the chaplain, without charge, by the American Bible Society. In this most recent shipment I received eighty Bibles, and those eighty Bibles lasted less than one week! Now I must send another request for more Bibles, although I feel a certain reluctance to do so, because the American Bible Society has been so generous in the past that I do not want to ask them for more than my "quota" of supplies. But one fact overcomes any timidity: some Marines are finding for themselves the "unsearchable riches of Christ" as they read God's Word. Therefore I summon the courage to write once again, saying, "Please send more Bibles. My present supply is exhausted." I know the American Bible Society will not let me down.

One final word. The Bible is the product of the Church, yet it is also the constitution of the Church. We turn to the New Testament as the source of our faith and practice. And though chaplains are glad to help their men in guiding and interpreting the Scriptures, yet the Bible has a way of making itself understood. Why? Because the Bible is the record of man's quest for God and God's revelation of Himself to man. For this reason it is a treasure-house for those who would study and search its pages. The Marine, watching through the long hours of the night or waiting hopefully for that letter from home, and yes, looking forward to rotation, finds comfort, assurance, strength and hope as he reads God's Word, the Holy Bible.

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# Bible Society Record

A JOURNAL DEDICATED TO THE WIDER DISTRIBUTION AND USE OF THE  
HOLY SCRIPTURES

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## The Bible and Asia's High Resolve

THE most frequently used word to describe Asia today is the word "revolution." The word is received with considerable alarm here in spite of its distinguished heritage in American history. Somehow the forces of despotism and tyranny have snatched the word for their use and given it a connotation of cruel violence and bloodshed. A better word, therefore, with which to describe the powerful surge of modern Asia is "resolution." It is a better word because it is both less inflammatory and more descriptive of what the visitor to Asia today finds everywhere. The watchword from the China Sea to the Mediterranean is "freedom," and there is a firm resolve that Asia shall be free from her historic bondage.

*Bondage to Ignorance.* Among the high and low alike, there is an almost fierce determination to be free from the age-long shackle of illiteracy. Enough of her people have learned to read in recent years so that Asia now knows something of the excitement that comes from the ability to read the printed page.

*Bondage to Illness.* Second only to her determination to be free from ignorance is Asia's resolve to be free from disease. For too long too much of her life has been crushed by the loathsome claws of plague and disease. Too many of her babies have died in infancy; too many of her youth have been crippled by poverty and famine; too few of her adults have known the abundant life.

*Bondage to Iniquity.* The best minds of Asia are fully aware that her deepest problem is moral and spiritual, and they are struggling to free her from the appalling effects of evil upon man and society. Even the non-Christian religions are trying to raise the moral standards of the people. At best most of these attempts are hut dim echoes of the Christian call to repentance.

It is to this seething continent that the Bible is now speaking with fresh and startling relevance, for it must be remembered that the Bible originally was not a Western hook at all, but came to the West from

Asia itself. And it is as a book of the East that it is now speaking to the multitudes in the East.

*For Its Ignorance* the Bible offers Asia "the knowledge of the glorious Gospel of Our Lord and Saviour Jesus Christ." This knowledge answers for the first time the perplexing questions of antiquity that have been haunting the minds of Asia's people: questions as to the origin of life, the meaning of existence and the ultimate destiny of things. The Bible presents an answer to these—an account of creation, a plan of redemption and a promise of eternal salvation which meets man's deepest need. Moreover, in a very literal sense the Bible is meeting Asia's desire for enlightenment by providing millions of new literates with their first textbook in their own language.

*For Its Physical Ills* the Bible offers Asia not only the devoted medical missionary, who continually receives his inspiration from the Great Physician depicted on its pages, but also provides a new and redemptive interpretation of the human body itself. For the Bible says to Asia, many of whose ills are due to her own excesses and abuses, that the body is not a thing to be indulged (as her sensualists say) nor a thing to be suppressed (as her ascetics say), but it is an instrument to be used to the glory of God. "Know ye not that your body is the temple of the Holy Spirit?"

*For Its Iniquity* the Bible offers Asia a way—the only way—of salvation. The Bible gives to Asia not only another guide to right living—and the highest guide it has ever known—but for the first time provides its bewildered people with the redemptive power to achieve the moral and ethical reforms which they are seeking. Asia has had a distinguished tradition of great moral leaders with lofty ethical precepts, but it has never had a Saviour who could make its people really free. To her tortured millions, having lived too long in the shadow of death, the Bible brings the message of a Saviour who says, "I am come that you might have life, and . . . have it more abundantly."

difficultly must have been the difficulty an English student would have in reading the Bible in the spelling and writing of four hundred years ago.

Arriving in Seoul from Manchuria, where among the large Korean population we had had some inkling of the difficulty, we soon realized that something would have to be done. An edition of the four Gospels, at least, would be a start; but that was not easily achieved. Old Mr. Chong, our first Korean Bible Society General Secretary (he had given forty years of his life to Bible work), was adamant that the



*Rev. Young Bin Im reads proof of the Hankul Bible. Eight separate proofreadings were required*

Bible should not appear in this "bare, cold, system of writing." The general assembly's resolution was quoted, and I was forbidden to have anything to do with those who used Hankul. In the meantime such study of the language as I had time for was in Hankul, the only form a young Korean could use. So, independently of the Korean Bible Society, a scholar was engaged who started work on the four Gospels, transcribing them into the new writing.

In 1949 Rev. Young Bin Im became General Secretary of the Korean Bible Society, and we confided our difficulty to him. Immediately 100,000 copies of the four Gospels were issued, and these prepared the way; for people simply asked, "And what about the whole New Testament; when will it be ready?" By now, in his enthusiastic way, Mr. Im had adopted the problem as his own and there was no holding him back. Resolutions went through the general committee of the Korean Bible Society, and the way was open. It was decided to go all the way with Hankul and to enlist the help of the Hankul Society. Manuscripts were prepared by two scholars, and by June 1950 the five books of the Pentateuch were printed. Then Seoul was overrun by the Communists. Many of the readers of the *Bible Society Record* will recall the story of the brave efforts of Mr. Im to retrieve the manuscript from the printers. They will recall also how Mrs. Im and the older son marched off into the country, carrying in a pickle jar the precious manuscript of the rest of the Bible, where, on a farm, it was buried underground until danger had passed.

It was a thrilling experience to hear this story as I sat in the still smoking ruins of Seoul after the first liberation. So the manuscript was again available. After Mrs. Im had gone back through bandit-infested country for the pickle jar, and I had brought \$1,000 over from Tokyo, we persuaded a printer to start casting type. The printer spent the money to buy the type metal and the first pages of Genesis were done when Seoul again fell to the Communists. This time Mr. Im and his family fled south to Pusan, carrying with them the precious manuscript, minus the opening pages of Genesis, which had got lost in the printer's shop. Those were terrible days. The manager of the Korean Bible Society was killed (how much we have missed poor Mr. Lew this last year!). Finally those who got through assembled in Pusan, where we started all over again on a modest scale. At that time it was futile to attempt printing in Pusan. Something had to be done, however; for the destruction of books in Korea was so great that never had we had such demands made on us for Scriptures.

Back in Tokyo we put edition after edition in the old spelling on the press, and then arranged for Mr. Im to come over to Tokyo to supervise the casting of type for the printing of the Hankul Bible in Japan. The writer then left for a short furlough. After being away nine months and hastening back to Tokyo to



*Bishop Chadwell of the English Church Mission in Seoul and a member of the Board of Managers of the Korean Bible Society looks over clean proofs before they are flown to Tokyo to be photographed*

see how the precious project was faring, we found that the type had been made; but there was no prospect of doing any typesetting in Japan. So back to Pusan went Mr. Im, and now the Hankul Bible is a reality. The first edition in large type has been printed and went on sale October 1, 1952. Clean proofs were flown to Japan, and from these we are reproducing, by photographic offset, editions of the Bible in four different sizes. About the time this story appears the Hankul Bible will go into general distribution in sizes to suit all classes of people.

The Bible Societies can justly claim to have done their best to make this Bible available to Korea in a form "that is understood of the people."

Communists began to inquire why I became Christian. I did not answer. They asked me again, "You believe in Jesus, because you like to be a spy for Americans and Syngman Rhee. Do you not?" I told them that Jesus lived before the Americans and Syngman Rhee came to be. They cursed me again and asked me whether I believed in God or not. I answered that I believed in God because there is heaven and earth which are the creations of God. They shouted at me saying, "The universe existed by the power of nature but not by the power of God. First of all, there is no God." They continued to shout that the church leaders extracted blood and grease out of the populace to fatten themselves and that the Bible is

nothing but a bunch of lies. They told me that if I had the Book, I should bring it to them. I told them that I did not have the Book. They released me and I returned home until they would call me again.

I returned to my home and took the Bible out of "a-kwong." I took my baby on my back again and left, carrying the Bible in the rice bag. I went to another small island where there was only one house. When I landed on the shore, I found that the Communist army was leaving. I asked a man why they were leaving. He told me that Pusan had fallen, so they were going there to keep peace. I was in despair; but three days later I saw a boat coming toward the island, flying the ROK flag. I was saved at last.

## The Hankul Bible Is Officially Welcomed



*The Minister of Education congratulates the Korean Bible Society*

About fifty persons were present, Christians and non-Christians. The Minister of Education is a Buddhist. In offering his congratulations on behalf of his department, he confessed how envious he was that the Christians kept abreast of the modern requirements of the people by producing their beautiful book in the modern linguistic form,

while the Buddhists could not even make one reprint of their old classics in any form.

In congratulating the Korean Bible Society, he wished to stress that as Minister of Education he was aware of the profound influence of the Hankul Bible on the cultural as well as the religious development of Korea.

FOLLOWING all the vicissitudes that have marked the production of the Korean Bible in the new Hankul spelling, which began in 1948, the first 3,000 copies were printed in Pusan and put on sale about October 1, 1952. Clear proofs of this edition were flown to Japan, where by photographic offset editions of the Bible in four different sizes, including a large pulpit Bible, were produced. The appearance of these Bibles was signaled by a public meeting held under the auspices of the National Christian Council of Korea, the Council of Christian Education and the Christian Literature Society.



*Mr. Ahn Sang Hahn, National Assemblyman and chairman of the Committee on Education and Social Welfare, offers his congratulations*

*Bishop Hyung Ki Lee of the Korean Methodist Church, an authority on Hankul, expresses his pleasure*



# How Koreans Love Their Bibles!

*A Korean Pastor's Wife tells her story in such a way that the reader can almost feel the panic that tortured her soul as she struggled to maintain her faith*

I MOVED to Sam Chun Po from Pusan on 10th of July, 1950. The Communist army began to surge into the town the seventh day after I settled there. The townspeople did not know what to do. Some of them ran into the mountains and some of them rushed to the seashore to get a boat to some other place. They were so busy saving their own lives that some of them did not know whether their parents or brothers or sisters were missing or not. I also ran out of the town, thinking to save my life. I went to the seashore and crossed to a small island. I believed that the Communist army would not invade this small island, but alas, they went there also!

On the island high mountain peaks soared up gloomily. How could I escape from fate? I had no alternative but await for the time when I might be caught by my enemies. I realized that my sin was that I had departed from God too often. Asking Him His forgiveness, I ran up into the mountain, carrying my three-months-old baby on my back.

Besides my baby I also carried a bag, on my head, containing about five pounds of rice and my precious Bible. I climbed up a mountain peak. While climbing, a thought came into my mind: If I should be caught and the Bible found on me, what would be my fate? This thought tortured me much more seriously than the possibility of an early death. I reached the summit without accident. I believe I achieved this under the protection of my Lord.

When I started to descend the mountain, it was drizzling. My destination was the valley at the foot of the mountain. It was dusk. The path was slippery. I stumbled and got up. I stumbled again and rose up again. I did not know where I was going. I rebound the cloth band that tied my baby to my back and threw away the Bible, which was in the rice bag. After taking a few steps I seemed to see the face of my Lord and to hear a small voice whispering in my ear asking why I had forsaken the Book. I tried to return to the place where I left my Bible, but I hesitated. I hesitated several times before I made up my mind to keep my Bible, even though I might be killed because of the Book. So I picked up the Book, which was by now a little wet. I put it in my bosom and pressed it hard. I put it back into my rice bag again and started to walk down the mountain. As I went, a sudden fear crept into my heart. I might be caught if I walked erect, so I began to crawl, but after a few minutes crawling I stood up, because it was too hard to crawl. Then I crawled again, for the fear of being caught was so great. In this way I managed to come down the mountainside.

The village I reached was a famous place. During

the last war, when the Japanese forced Christians to worship their emperor, many Christians came to this village to hide. They built a chapel and lived a pious life. There were still a few families living there. All of them were Christians. I settled with one of the families, who were remote relatives. But under the circumstances it was difficult to put confidence even in a relative. Communists were able to entice people to betray their own relatives. The possession of the Bible began to worry me again. If the Book should be taken away by the Communists, I would never be able to replace it and I then would not be able to read the Word of my Lord forever.

This thought drove me to despair. I went to the foot of the mountain, where there was a bush. I scratched the ground a little bit and made a little cave with stones. I put my beloved Bible in the cave and covered it with a stone carefully and returned to my place. At sunset I formed the custom of going to the bush, opening the little cave and taking the Book out to read it very cautiously. It made my heart leap. One day when it was raining hard, I ran to the bush and took the Book out. It had already got wet. I knew not where to hide it. I prayed for a while. I carried it in my bosom and came back to the family where I was living. I found an earthen jar where the family kept their flour. I thought it would be safe to hide my Book in the jar. I dug up the flour and placed the Book inside and covered it with flour, but alas, it was found a few days later by the housewife. She got mad at me and cursed me, saying, "You should seek Jesus when the Republic of Korea might come back again, but not now and in my house." I prayed my Lord to remember all my sufferings. A few days later the searching hands of Communists reached this small village. They began to seize Christians. I had to leave. I put my baby on my back and wrapped my Bible and hymn-book in swaddling clothes.

I went back to the fishing village where I had stayed before. When I had left the village about ten days before, it was a buzzing, busy place, but now it was desolate and lonely. Even the people were different. They were rather hostile to each other. I did not eat even one spoon of rice in three days. I began to have bitter thoughts. It would be better if I should die. If I did not know Jesus, I would be better off. Terrible thoughts! But they disappeared soon, and my concern now was how to hide my Bible. I hid my Bible in "a-kwong," which is the Korean word for a fire-burning hole under the stone floor.

For myself, I got into a foxhole to hide. But even the foxhole was not safe. I was finally discovered and taken to the police station. When I got there, the



# Churches Help Korea Widows

C.W.S., Presbyterian Missions Sponsor  
Self-Aid Projects—Texas Friend  
Ship' Arrives in Pusan

SEOUL, KOREA, March 30.—The churches are continuing their efforts to help Korean war widows become self-supporting. With the aid of \$10,000 allocated by UNKRA (United Nations Korea Rehabilitation Agency), Church World Service recently completed construction in a Pusan suburb of a model village into which 50 war widows and their children are moving. They will live in 25 double housing units. The church agency will provide transportation for the mothers to a cooperative workshop in Pusan, and will conduct a supervised day nursery for the children. The Presbyterian mission is carrying on similar projects. One of the four "widows and orphans' homes" in the Seoul area recently acquired a brewery which is being remodeled to accommodate 50 more families. At present this home is caring for 32 widows and their 78 children. The mothers sew, weave and embroider while the children are at school or supervised play.

## Schools Have Many Graduates

As this is written, South Korea's schools are graduating a surprising number of young people. Of the large class graduating from Seoul University, now in temporary quarters at Pusan, 90 per cent are scheduled to enter the armed forces. Severance Union Medical College, carrying on here within earshot of the big guns, graduates a class of 32 new doctors. Chungsin Girls' High School has 60 students graduating from its two departments. It has received over 600 applications from girls who wish to take entrance examinations—this in spite of the fact that it is functioning in temporary basement rooms without floors. An airforce unit occupies the school plant.

## 'Texas Friend Ship' Arrives

As the Christian Rural Overseas Program's "Texas Friend Ship" docked in Pusan March 4 with 300 tons of relief goods sent by Texans, the official Republic of Korea band played "The eyes of Texas are upon you" and "Deep in the heart of Texas." The cargo consisted of rice, flour, fertilizer, cotton, vitamins, medicine, seeds, soap, tools, and nearly 15,000 pounds of used clothing. Prominent at the reception ceremony were Vice-Pres. Ham Tai Young of South Korea, U. S. Ambassador Ellis O. Briggs, and Kim Chang Keun, Church World Service chairman in Korea. C.W.S. is now distributing the goods to needy South Koreans "irrespective of class or creed."

## Announce Easter Services

Posters made in a chaplain's office announce the Easter daybreak service to be held on South mountain near Seoul. Gen.

Charles I. Carpenter, chief of U.S. airforce chaplains, is to speak, and massed Korean and armed services' choirs will provide the music. This correspondent recalls the 1950 Easter service, when 20,000 gathered on the site, which has since been fought over several times. The man-erected edifices are gone, but nature, the great restorer, has given back their beauty to the mountainside and the vistas. U.S. religious leaders coming here under auspices of the airforce chaplaincy will conduct Holy Week services for the various airforce and army units and, as time allows, will visit indigenous church groups. Among the visitors are Pres. William C. Martin of the National Council of Churches, Editor Daniel Poling of the *Christian Herald*, and Gen. Ivan Bennett, chief of army chaplains.

## R.O.K. Army Asks for More Chaplains

The Republic of Korea army has asked for an increase in the number of chaplains which would bring it up to 400. Some of the 73 graduates of the Presbyterian Theological Seminary in Taegu will doubtless enter the chaplaincy. Mr. Kinsler, acting president of the seminary, reports that 39,000 young people are now enrolled in Bible clubs throughout South Korea.

## And So Forth

Two ordained ministers and two lay preachers were killed when the bus on which they were returning from a Methodist conference in Taejon was struck by a freight train. Four others were brought to Severance hospital here; two are in serious condition.

The fund for the family of Pang Wha-II, murdered Korean minister, continues to grow. The 8th army "Pang Wha-II Family Fund" now totals a little over \$5,000. It represents voluntary contributions from officers and men of many armed forces units.

Plans are in the making for an association to coordinate and improve the procedures of orphanages conducted here under Christian auspices.

Churchwomen in the Seoul area continue to express their gratitude to the U.S. army's psychological warfare division for providing them with 800 World Day of Prayer posters. The posters were furnished on the ground that the Day of Prayer meetings "provide a spiritual answer to communism."

SUE COMSTOCK ADAMS.

## Marine Divisions Support Korean Orphanages

Six orphanages for Korean children are being entirely supported by members of the 1st Marine division and the 1st Marine aircraft wing, Rear Adm. Edward B. Harp, Jr., chief of navy chaplains, has announced. In addition, chaplains have delivered to destitute Koreans more than 20 tons of clothing contributed by the Marines' families and home churches in the U.S.

administration of the China Bible Society. Baen Lee, the new Secretary, is applying for his visa. But hostility by the United States and unfounded charges by

# Friends Report Needs in Korea

Children are the enemy of no one; yet they are always the victims of other people's enmity. This is true in Korea as it has been true in every other battle-field.

Two Quaker observers in Korea for the American Friends Service Committee, upon their return, reported an unknown number of Korean children are wanderers or "beggar boys." Thousands of others, although still united with their families, are among the 2,700,000 refugees thrust into South Korea. These children and adults alike are sick, homeless, cold, hungry and bewildered.

"In a children's hospital we saw . . . some so weak and shrunken they could not sit up . . .

"In Kunsan we saw large buildings in which (refugee) families lived, ate and slept in a space about eight feet square . . .

"Tuberculosis has greatly increased . . .

"The field for help to children is almost unlimited . . ."

The Committee is moving into this unlimited field, counting on the unlimited generosity and kindness of Americans to help it carry out medical relief and supplementary feeding of children.

New military regulations now allow the Committee to carry out its own work, with its own personnel. It has already shipped more than a million pounds of clothing for distribution through the military.

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and employees held it up. The men spent their long wait in many ways. Dr. Mortensen preached freely in English-speaking churches and pastoral service to many in the community. They are in good health, and after a happy reunion with their family (daughter Margaret is in America) and a furlough, a new assignment will await them.

# Producing a Bible Under Pressure

THE STORY of the Hankul Bible is one full of drama, devotion, sacrifice, as recounted in the story by Secretary James C. F. Robertson in the January 1952 issue of the *Record*. When the books finally came from the press last fall at about the same time that the first shipment of 160,000 copies of the Illustrated Gospel of Luke arrived from the United States, the Bible became for a time one of the chief topics of conversation in Pusan, Seoul, Taegu and other centers to which shipments were made.

The Hankul Bible is the first complete Bible manufactured in Korea since the invasion of June 1950. A stock of thousands of Korean Bibles in the old spelling was lost when the Bible House in Seoul was destroyed in the early months of the present war, and there has been a great dearth of Bibles ever since.

The accompanying pictures tell a little of the story of the publishing of the Hankul Bible, 3,000 copies of which were printed between April 1 and September 25, 1952. Under the pressure of war and the fear that the

Communist armies might again overrun the country, the work involved in getting the Bible out was done in six months, whereas under normal circumstances it would have taken twice that long. As Secretary Im put it, "It was felt that one second was as precious as one drop of blood."



*The new Bibles are almost ready for their outside binding*



*Secretary Im recounts the story of the preparation, preservation and ultimate production of the Korean Bible in the Hankul spelling*

*Binders put "back straps" on the new Hankul Bibles*



*The Hankul Bibles receive their finishing touches*

*A group of Korean pastors visit the Bible House in Pusan to inspect the new Hankul Bibles and the Illustrated Korean Gospel of Luke*



# e Invades Korea



*New life is injected into the Sunday schools by the use of the Illustrated Gospel*



*The new Gospel, being one of the first books using the new Hankul spelling, is used as a textbook in this Government middle school*

I seen a Gospel in so many bookstores as our Illustrated Luke in Pusan, Seoul and Taegu.

It would be quite truthful to say that there is not a bookshop of any size in Pusan that does not display our Scriptures, especially Illustrated Luke. In addition to the bookstalls and shops, hawkers carry them around everywhere. We have certainly given everyone in Pusan something to talk about.

It was a grand experience for me to be in Pusan when our new publications, the Hankul Pulpit Bible and Illustrated Luke, were offered for sale the first time.

The pictures on these pages substantiate the truth of Mr. Robertson's statements.



*The Illustrated Gospel attracts young people when they see it displayed at open-air bookstalls*



*A teacher in a Government Middle School explains the new textbook—the Illustrated Gospel of Luke in Hankul*



*The children in the Primary Government Schools also use the new Gospel*

# The Gospel of Luke



Kindergarten children, before they can read, begin to absorb the Bible story from the Illustrated Gospel of Luke



These are the children in the home of the manager of the Korean Bible Society. The Illustrated Gospel simplifies the problem of family Bible study



These boys are reading one of the many announcements of the availability of the Illustrated Luke in Hankul, which are displayed in prominent places in Korean cities



The open-air bookstalls display Bibles also. The Bible is one of the principal books available in the Hankul spelling



Using the Illustrated Gospel of Luke in a Sunday-school class

# China Christians Told of Korea

Civilian 'Comforters,' Including Church Editor, Report on Visit—'Reform' Group Lists Achievements

BANDUNG, INDONESIA, March 5.—According to Christian journals reaching Hongkong from China, Chinese Christians have been given an opportunity to hear reports of the 40-day tour of North Korea made last fall by 1,091 Chinese "comforters." At a united church meeting in Shanghai, Episcopal Bishop Mao K'e Chung declared that the North Korean defenses are good, that the Chinese people have supplied their volunteers with the materials they need, and that the Korean soldiers are "brave and loyal." He explained that the United Nations forces are being defeated because they are aggressors, they have suffered 620,000 casualties, their troops are not volunteers but have been deceived into joining the armies, and the Chinese treat their captives so well that the Americans are laying down their arms. Editor Ch'en Chien Hsun of *New Church*, five-month-old organ of the Lutheran group of the Church of Christ in China, was another who made the trip. "Wherever we went, we were warmly welcomed," he writes. "The volunteers were especially overjoyed to hear of Pres. Mao's good health. The most coveted gift was one of his pictures. They were fighting to give glory to him. Asked if they had any problems, one replied: 'Our problem is that the enemy will not come out and fight.'"

Covenant Home Wall Car

inauguration of this ambitious plan, church, Reverend Carl Walter Bern

We were led to this plan in our search method of finding a solution to the pre Bibles. We have a very strong conviction God is a means of grace, a divine agent docs His work. We are definitely of the that the Bible is more than literature, a life and power because the Holy Spirit in it. It is part of our theology that the Bible can bring the new life into a human being, to attain the life of the new birth, and ripe bearing.

The plan is a very simple one in perhaps explains its power. On a plan members designate their willingness to and to pray daily. To each family Covenant Home plan a wall card, is reproduced, is given. In dealing with members who have no families, who live in ment houses, or the older children in school, a smaller card for the wall is offered, with the exception of a effect: "Mine is a Covenant Heart."

BIBLE SOCIETY RECORD

# Korea's Civilians Show New Spirit

Seoul Regaining Official Role—Crowded Churches Reflect New Trend as Rehabilitation Proceeds

SEOUL, KOREA, Nov. 22.—Although the truce talks at Panmunjom remain at a standstill, elsewhere in Korea marked and rapid changes are taking place. When we moved to Seoul from Pusan six weeks ago we found a surprising number of taxicabs in operation, in contrast to their almost total absence at the time of the presidential inaugural ceremony in mid-August. Other types of civilian traffic have correspondingly increased. Pres. and Mrs. Syngman Rhee recently moved back to their official residence in Seoul; the president has announced that he will make trips to Pusan, the temporary capital, as circumstances demand. The buildings of the ministry of justice are being readied for full occupancy.

## Attendance at Seoul Churches Mounts Rapidly

It is in the increased attendance at the various churches, however, that one gets perhaps the clearest reflection of the new trend in Korea's civilian life. The 2,500 seats in Yung Nak Presbyterian Church in this city (see *The Christian Century* for Dec. 26, 1951) were filled for the Thanksgiving service held early in November at which Pres. Kim Myung Syung of Severance Union Medical College here gave thanks that restoration of Severance hospital and medical plant is beginning. Attendance at Yun Dong Presbyterian Church has more than tripled since last September. Like Yung Nak, this church had dedicated a new building in the very month of the initial Communist invasion of Seoul. The pastor of a church in the West Gate section of the city reports that it is filled with worshippers every Sunday, although only one or two of the families which made up its congregation before the invasion have returned. Probably there has never been anywhere a more ready bearing of the Glad Tidings than in Korea today.

## Winter Intensifies Need For Relief

The winter months ahead are likely to be critical ones for the many refugees returning to their old, now devastated communities. The crowded, unhealthy conditions under which they must live in their exile add urgency to their naturally strong homing instincts. Meanwhile, the response of American church people in sending relief goods through Church World Service and denominational representatives on the field—not to mention the quantities sent to men in army units for distribution—has been phenomenal. One recent shipment is of particular interest. It came from the women of the Anchorage, Alaska, Presbyterian Church, and arrived via Northwest Airlines in less time than it took for the airmail letter announcing its coming to make the trip. A gift of fur-lined boots and

The symbol of Taoism, yin and yang, is often used on weighing scales to signify balance, by technocrats to signify balance between production and distribution, by the Northern Pacific Railroad and by the government of South Korea as a national symbol on their flag.

BOB FERMANSON

Hamilton, Ont., Canada



ROK FLAG AND RAILROAD SYMBOL

• A Northern Pacific official saw the Korean flag at the Chicago World's Fair in 1893. After studying the symbol's history he concluded it stood for good luck and would make a suitable trade-mark. No one can recall why he reversed the shapes of the two elements. ED.

## py Air

Mexico there is a pilot o a tiny silver airplane e-workers in 'Bethania,' ning on a dropping mis- isolated mountain vil- zen found at the bottom n either side, no roads pilot swoops the plane : rooftops to deposit the the lost. Many of these alvation through Christ. ne cases, whole villages) e pilot—Gerald "Cork" all two-seater; the air- oad curving over a hill- ),000 Gospels!

## sy to Do

magazines I came across your that vacation travelers take distribution. ipped ourselves with a sup- on our vacation. One of ave twenty years ago to a tent we had pitched ours, on Tennessee Pass. She said lay school when they came e had some church connec- o Bible; and I have no idea have had to go to find a hand handed to a boy who hile his father had walked read it right away. Another, idant who had never seen a e in tourist homes or cabins. y many of your readers have

## Waiting and Reading This Side "The Curtain"

BY J. C. F. ROBERTSON

ONE DAY last summer a church leader and a Korean Army chaplain called at the Bible House. Could the Korean Bible Society make them a grant of Korean Scriptures right away? They were about to leave Pusan on special service. Could we help them?—We did.

They had come from an island held by ROK forces, an outpost on the west coast of Korea far above the 38th Parallel. This island is used as a center for collecting refugees who can endure Communist rule no longer. Every now and then a patrol is sent out to pick up refugees from neighboring islands or from secret places along the coast. Naturally such activities are not publicized; consequently we hear much of the activities of Red guerillas, but little of the activities of ROK forces, who are just as active.

The church leader who called with the chaplain that day was a man who had seen too much to waste words telling his story. He spoke of contact men with whom the refugees get in touch and of being directed to a certain place in the middle of the night; of a patrol apparently made up of Communist soldiers but actually ROK men in Red Army uniforms. He spoke of having to fall in behind the patrol, after they had examined him, and of his surprise at finding that he was only one of fifty others with the same experience as he had had. He told how they got to a collapsible boat which took them to an island where he found a small community of three hundred refugee Christians. Mostly these persons were just awaiting events—living from day to day. He organized them into Bible classes and a Sunday school and held services, but they were without Scriptures or hymn-books, except one man; and his book was almost illegible, for he had tied it round his waist when he swam from island to island, thus making his way to his present place of waiting.

So, continued the church leader, could the Korean Bible Society make a grant of Scriptures for those Christian refugees waiting off the coast of North Korea for something to turn up? The Korean Bible Society made a grant of 340 New Testaments and 600 Gospels, and soon the chaplain and the church leader are on their way back to their vigil, enheartened in that they have something in their hands that will help those who have come out from behind Korea's Iron Curtain and are waiting.

amount this year was \$130. The gifts have been designated to supply New Testaments for service men, thus making over 2,000 available.

## KOREA

### Silver-Lined Disappointment

Eight million Koreans—88% of the eligible voters—went to the polls last week to choose a new National Assembly. Campaigning for the 203 seats were 1,216 candidates. Biggest single campaign



KOREA'S RHEE & VISITOR\*  
With a setback, a comeback.

issue: President Syngman Rhee's bitterly opposed constitutional reform bill, which is designed to trim the Assembly's power, and broaden that of the President. To push through the bill Rhee needs a two-thirds Assembly majority, and he had pleaded with voters to give it to him.

While final returns gave Rhee's Liberal Party 116 seats and control of the Assembly, the President's pet constitutional reform program appeared to be permanently bogged down. Of 180 Liberal Party nominees who had received Rhee's personal backing, in exchange for their written pledges to vote for his constitutional amendments, only 99 were victorious.

The result was a real disappointment for Rhee, but had its silver lining. In the light of the heavy opposition vote, Rhee's critics would be hard put to claim that his dictatorial ruthlessness had silenced opposition in Korea.

\* U.S. Secretary of Defense Charles E. Wilson.

Miss DeWitt thought of some extra Christmas-greeting Gospels that she had left over after she had sent some to her friends. She sent them on to Mr. Bergen and heard no more about them until she received a Christmas greeting from Corp. Garland C. Keene, a patient at Fitz Army Hospital. This was the greeting that brought her tears, for on it was an expression of appreciation for a little Gospel that had been placed in that soldier's hands by an outstanding member of the entertainment world.

How many times these little Gospels have become a witness to someone in a far place, and how important it is for Christians to remember that they can indeed add wings to the Word if they accept every opportunity for Christian witness.

# the Needy in Korea



In Kun Yang Orphanage the little volumes containing the four Gospels and The Acts of the Apostles have been supplied to the children, who are receiving systematic Christian instruction. Here Mr. Im is shown distributing the books



Mr. Im presents a Gospel to a wounded soldier. The man in the right foreground is a chaplain in the R.O.K. army. Through these chaplains the Korean Bible Society is in touch with the men on the field of battle, in the hospitals and even in the prison camps

Mr. Im, Secretary of the Korean Bible Society, is shown here with the wounded soldier. The man in the right foreground is a chaplain in the R.O.K. army. Through these chaplains the Korean Bible Society is in touch with the men on the field of battle, in the hospitals and even in the prison camps



Mr. Im's face is here almost hidden by the eagerly stretched-out arms of children who live in a refugee camp near Pusan. Many of them can read but have almost no books or papers. The illiterate are glad to be read to. How fortunate that people such as these may read and hear the Gospel!



# The Gospel is Taken

Mr. Im speaking from the balcony of the Kun Yang Orphanage at morning devotions. The founder of this orphanage was a Buddhist. His parents died when he was young and he learned to earn his living as a photographer. Now he has been converted to Christianity and has put his orphanage at the disposal of the ministry of men like Mr. Im



The man in the foreground at this soldiers' convalescent hospital has had one leg amputated. After the picture was taken the patient stated that he was fascinated by the little book Mr. Im had given him



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Mr. Im is seen here distributing Scriptures in a refugee camp where, of 5,000 people, most are widows. These women make a living in the daytime by petty trading, but the mounting inflation is making life doubly hard for them. The Gospel brings them comfort and hope





## Relief Packages for Korea

**F**RRIENDS of Mrs. Pilley Kim Choi will be glad to know that relief packages can now be sent direct to her:

Mrs. Pilley Kim Choi  
c/o Church World Service  
Cho Ryang Dong, Pusan, Korea

Be sure to mark the boxes: "GIFT—Relief Clothing (or Food). No export license required. No commercial value."

Mrs. Choi would be very happy to receive warm clothing for her high school girls—small, and she mentions particularly warm underwear. You will remember that Mrs. Choi reopened her school on a hillside at the edge of Pusan after her return to Korea (April and November OUTREACH), and it

was not until the temperature had dropped to 7° below zero that she received permission to use a barracklike church building. She writes, "We do not heat the building in winter. We do not feel there would be much help as there are so many crevices in the walls. The strong wind blows through them always. Still we are grateful for the building. It is so much better than the mountain, and is at least protected from the rain or snow. But those hungry girls have almost no underwear under their school uniforms. Their clothing is thin and worn out—but they are so eager to learn. And it is wonderful to watch how our Father takes care of them through his faithful children."

### Missionary Holds Services for Korean P.O.W.'s

**T**HE Rev. E. Otto DeCamp, with headquarters in Pusan, reports that the high light of one of his Sunday services last summer was the service for North Korean prisoners of war in a large camp on the edge of Pusan. After the anti-communist prisoners were moved there from Koje Island, with the Rev. Harry Hill, Mr. DeCamp went to the camp every Sunday afternoon. Each took one compound and held services in the open air. Mr. Hill also taught daily in two compound Bible Institutes, where more than 200 prisoners were eagerly studying the Bible. Most of these students, Mr. DeCamp says, "went into the ministry work," he states in his report. "A week of services, 40 more than 1000 eager for the ministry! You may read more in our next issue." (See Raymond Pierson's article on page 10.)



Children of the Sando Presbyterian Church sing for troops at Kimpo air base.

● **Choir for Korea.** Two years ago, Mr. Paik Song Chong, a student at the Presbyterian Theological Seminary in Seoul, Korea, formed a choir for the children of the Sando Presbyterian Church. The choir grew quickly and now numbers thirty-five youngsters ranging from six to sixteen years old. In addition to singing at worship services, the children give regular concerts for United Nations troops as well as for

hospitals and orphanages. They have memorized their repertoire of sixteen songs, four of which are in English. Last year two of the children were selected for the Korean Children's Chon that toured the United States. Children of the Sando Church choir, explains their director, look forward to their public appearances as an opportunity to bring some happiness in a land where many are unhappy.

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to the world.

The second element in our appraisal is the great spread of the English versions by the Bibles, but passes far beyond statistics; for it measures the life of the mind and the life of the soul of even a single individual, and for millions who read and speak the English language the virtue in these printed pages is such that of millions upon millions of people are that never could have been attained, but the pages been in the hands of each one to read. What the English Bible has done is to bring comfort to human hearts in deep sorrow, in the tempted, in sustaining men in their integrity, in bringing courage to those in trials or great responsibilities, is beyond comprehension and poetic imagination. These direct influences follow consecutively and reach all around the world and beyond of time.

It would be a brash attempt even to attempt to measure the significant areas of our life in which the influence of the English versions has been powerful. It must at least remind ourselves of a few things.

The Bible—always through men and women—has been a powerful influence upon public manners and customs. Debasing practices and cruel sports

# Encouraging Notes From Korea

From the midst of a country torn by war, disease, and displacement, come words of encouragement concerning the Church.

"Numerically and spiritually the Church in Korea is stronger than at any time in its history," writes Mrs. Edward Adams, who returned to that land four months ago with her husband, who is field secretary in Korea for the Board of Foreign Missions.

Christian schools are carrying on under difficult circumstances, Mrs. Adams reports. Chosun Christian University has just dedicated temporary wooden buildings on an island in Pusan harbor. Ewha Women's University is housed in back of the temporary capitol buildings. Mrs. Pillai Kim Choi, former principal of Chungsin Girls' Middle School at Seoul, has gathered 250 high-school girls refugeeing in Pusan into lean-to classrooms to continue their education.

One in every seven of the population has active tuberculosis; thousands of refugees have no adequate housing; there is much squalor and ugliness; yet life goes on with a forward look.

The churches-in-exile are numerous. One refugee church of 500 members is meeting in a former Buddhist temple in Pusan. Another 4,000-member church from Seoul gathers regularly for worship in Taegu. In a village near Pusan, refugee Christians are meeting under a tent with wooden side walls. But they won't meet there for long. Already the foundation, walls, and arched window frames of a new First Presbyterian Church are in place, and stone is being quarried by members of the congregation from the

MARCH 20, 1952

hillside above the church site. This church, employing its own pastor and Bible woman, is typical of the hundreds of refugee church groups.

Each week Mrs. Adams hears of Christians newly arrived from north of the fighting lines. Their heartrending stories come out only when requested, and then they are accompanied by quiet smiles and expressions of gratitude that conditions have improved.

Under the leadership of the Reverend Ha Young Youn, former pastor of one of the largest Presbyterian churches in North Korea, North Korean prisoners of war are learning to read.

More than one-fourth of the prisoners were illiterate until Mr. Youn introduced the Lambach method of teaching them to read. Mr. Youn, formerly a representative of the Committee on World Literacy and Christian Literature of the National Council of Churches, joined the U.S. Information Service after the evacuation of Seoul.

Members of the prisoner-of-war church in Korea recently presented to the Board of Foreign Missions a shield fashioned from sardine cans and other bits of metal. They gave the gift in gratitude for the work which Presbyterian missionaries Harold Voekel and Earle Woodberry are doing as chaplains. The inscription reads, "Greetings Presbyterian Church U.S.A. Korean P.O.W. Church."

ly enough in their own field, let us admit for the sake of argument—but still the output of men whose modes of thought and expression were not native to England or America. This resulted in translations

A feature of the Pre-Assembly Conference on United Promotion was the presentation by the Board of Foreign Missions of the play, "In His Hands," a Korean pastor's own story of his experiences under the Communists. Most of the actors were Koreans now studying in this country, a fact that brought color and authenticity to the production. A large audience filled Pilgrim Hall of the Broadway Tabernacle, when the play was given, and responded sympathetically to this moving portrayal and

The Korean Church is such that no one word describes the spiritual virility, the heroism, the selfless suffering so well as "Apostolic." The host of witnesses which surround us from this ravaged land is again made up of those "who have hazarded their lives for the name of Christ".

Such is the testimony of the Christians of Korea that Syngman Rhee, President of the Republic of South Korea, recently made the following statement:

"The influence of the million Christians in Korea is felt everywhere—in the Government, in the National Assembly, in the country as a whole . . . Christianity brings great strength to a country."

It should be further noted that whereas three hundred Korean Presbyterian clergy have been tragically killed for their faith, the Presbyterian Church of South Korea now has a theological seminary with the largest enrollment of any Presbyterian seminary in the world. Here is a contemporary example of the saying, "The blood of the martyrs is the seed of the Church."

Let us humbly recognize the heroism and the love of freedom of the people of South Korea, and in particular the Christian men and women of the Presbyterian Church of Korea—North and South.

The missionary opportunities in Korea are limited only by the political stalemate and the military restrictions which still permit only a minimum of nine male personnel in Korea itself. Other members of the Korean Mission, now numbering 65, are at work in Japan or studying Korean in the U. S. A new interdenominational venture of great promise which will permit additional personnel to enter Korea, is the rehabilitation project for Korean amputees. It is estimated that one-half of 60,000 casualties now in Korean hospitals have lost limbs. Under the direction of the Rev. Reuben A. Torrey, transferred from China to Korea, a team is being built up of an orthopedic surgeon and nurses, and technicians to teach the making of artificial limbs and other vocations. The project will begin to function in September, 1952.

*Korean orphan contributions authorized:*

The Board voted to authorize the Division of Special Gifts to offer to donors, on request, the opportunity of contributing an amount equivalent to the support for one year of a Korean orphan, such a gift to be a part of relief funds outside the budget, the unit amount to be determined after consultation with the Rev. Edward Adams, Field Secretary for Korea, it being understood that no names or pictures of children are available. San José, Costa Rica. Between sessions the revisers work as individuals on their assigned sections of the text, and other scholars examine what has already been done; it is hoped that in not more than three years of further labors their manuscripts may be collated and made ready for the long process of typesetting and proofreading.

Brazilian scholars are pursuing much the same

ligious census was taken, the report showed the Protestant constituency totaled 4,261. At the end of the first twelve months of work the number had grown to 15,062, of whom 2,266 had been baptized, 1,571 were catechumens and 11,225 were preparing for the catechumenate. The conversions were made under circumstances of Communist resistance and atheistic propaganda which were intense throughout all the compounds.

Organized to administer discipline, the Communist forces within the camp exerted pressure on fellow POW's not to attend services. By profanity, violent fits of temper, assault and lewd behavior ridiculing Christian virtues, the internal pattern of the compounds was as unfavorable to evangelism as could exist; yet by organization, preaching and personal work a historic spiritual result was achieved.

Chaplain Whipple's method began by encouraging Christian leadership to emerge from within the POW ranks. Among the prisoners were educated Christians, choir leaders, deacons experienced in local church affairs. Christian action by POW's for POW's began to spring up within each compound. When the first year of activity was completed, despite the outbreaks which compelled the military to declare literal warfare on the island inhabitants, the roll of POW church officers showed one pastor, nine elders, nine exhorters, eighteen lay evangelists, 301 deacons, 35 seminary students, 120 Sunday-school teachers, or a total of 493.



*Temporary headquarters of Korean Bible Society in Pusan*

As the movement gained momentum through the tents and mud huts, it became clear that conversions were far from nominal. Not only did decisions need to be made in the face of persistent Communist opposition; each convert had to be recommended in the very beginning by three Christians. Each convert had to take an examination to become a catechumen. Each catechumen was required to pursue a course of study covering a six-month period in Bible history, church history and Christian belief and concepts. He had to submit to a written three-hour examination, upon the satisfactory completion of which he was awarded a certificate and admitted to the rite of baptism. Conversion on Koje-do therefore had real meaning.

But there was a further requirement. According to Korean practice each convert before admission to the church must convert another person. The effect of this rule means that upon release the POW's will exercise an enormous influence in North Korea and China.

Into the promotion of the work on Koje-do Chaplain Whipple threw all the resources which were at his command. Through a Bible correspondence course, POW's began detailed individual study of each book of the Old and New Testaments. The number of students included

6,355 for New Testament, with 2,162 completing the course; 3,428 in Old Testament, with 464 completing the course before the uprisings swept the Island.

Two months after the POW camp was located on Koje-do, the chaplain opened Bible institutes in May 1951. Thirty-eight students enrolled in the first one. Within a year fifteen institutes had an enrollment of 3,883, with classes organized into three-month sessions and with a curriculum beginning with the life of Christ as set forth in the Gospels, and continuing with The Acts, Church history, English and music. These institutes were by November 1951 supplemented by Bible conferences of a week's length held in the different compounds, with a curriculum teaching First Thessalonians, First Peter, First John, the Sermon on the Mount and the lives of James and Matthew.

Sunday schools had been promptly established and each week preparatory class study was conducted for all Sunday-school teachers. Christian Endeavor meetings were held each Sunday evening, while daily daybreak prayer meetings were led in turn by the different leaders of the POW congregations. Meanwhile 642 POW's signified their intention of entering the Gospel ministry upon their release.

The circulation of Christian literature became extensive—whole Bibles, pocket Testaments, United Nations Korean-English hymnals, tracts, copies of the "Life of Augustine" and "Pilgrim's Progress," the "Book of Christian Martyrs," Stanley Jones' "Christ and Human Suffering," and copies of Korean Christian newspapers. In addition dozens of harmonicas, together with cornets, trombones, clarinets and accordions were distributed to encourage musical activity.

By the time the riots on Koje-do were broken and the Island was under control, one out of ten of the POW's had become Christian by the strict standards of selection which were administered on the island.

One Sunday morning Chaplain Whipple entered his POW compound pulpit to preach. On the day before, the Communists had drained the blood from a human being to dye a Soviet flag red. He spoke on the "descending star" and the "rising Cross." The sermon was symbolic.

A few days later I found myself lying beside Chaplain Whipple in an Evacuation Hospital somewhere in Korea. His health broken by the strain of Koje-do and the concern of his great heart for the extension of the Gospel, he was facing a serious operation and prolonged treatment. But his presence in the hospital was a part of the unfolding epic of Christianity—that it takes a life to save a life. Leaving his bed to lead a twilight prayer in the hospital, he asked for strength of men to proclaim the message of God.

While in all the confusion of reestablishing the work of the Korean Bible Society in its present quarters in Pusan Secretary Young Bin Im was unable to keep an accurate record of the Scriptures he distributed last year, his report shows that 695,775 volumes in Korean were supplied to refugees, the Korean Army and prisoners of war, and that 49,000 volumes were donated to the Chinese prisoners of war. All of these books were published either in the United States or in Japan or Hong-kong, with paper most of which was supplied from the United States by the American Bible Society.

and concerned for the deep rather than the superficial forces that press upon us, would record some such judgments as are here expressed.

Let us now call the roll of these English versions, that the sound of their names, like great bell-tones from the cathedral of time, may praise Johann Gutenberg and that which he set them free to do:

- William Tyndale's New Testament—1525
- Myles Coverdale's Bible—1535
- Matthew's Bible—1537
- The Great Bible—1539
- Taverner's Bible—1539
- The Geneva Version—1560
- The Bishops' Bible—1568
- The Rheims-Douay Version—1582 and 1610
- The King James Version—1611
- Challoner's Revision of the Rheims-Douay Version—1750
- The English Revised Version of 1881 and 1885
- The American Standard Edition of the Revised Version—1901
- The Jewish Publication Society's Old Testament—1917

Here are the great names about which, especially in the last 150 years, cluster scores of translations either of the whole Bible or of the Old Testament or of the New Testament, by scholars singly or in groups. They witness also to the significance of Gutenberg's

work. Just now two more are being launched, seeking once again, in the spirit of their predecessors, to use the art of printing to release afresh in today's world the great power of the English Bible. These are the National Council of Churches' Revised Standard Version of the whole Bible (the Testament having appeared in 1946), and the new translation of the Bible by the Roman Catholic Confraternity of Christian Doctrine, of which the New Testament appeared in 1941 and the first Old Testament volume appears this month.

Thus by the English versions is illustrated on a noble scale the vast potentialities of Gutenberg's invention. The invention in itself, we must remember, was, like many another, spiritually neutral. It could be used to bless or to curse. It could spread the truth or spread lies. It could be the weapon of democracy or the weapon of demagoguery and despotism. How it would be used, Gutenberg the inventor could not determine. But he could and did set the world an example by choosing for his great publication the chief spiritual treasure of mankind, the Bible. Is it not our duty as inheritors of this tradition and as the present possessors of this great power to see that whatever we print sets forth the truth and only the truth, opening the minds of men, as does the Bible, to what they really are and to what God calls them to be?

## Suppose There Had Been No Bibles!

*A Stirring Account of how a devoted Chaplain became the channel of God's Redeeming Grace in the face of adversities hardly equaled in the long story of Christian History.*

*We are indebted to Zion's Herald for permission to retell this story*

BY PAUL F. DOUGLASS

LIEUTENANT Colonel Ivan C. Whipple, as the veteran chief chaplain of the barbed-wire world of 177,000 prisoners of war on the desperate Kojé Island, faced one of the toughest assignments in Christian history. He was charged with the responsibility of furnishing religious ministry to the Chinese and North Korean prisoners taken in the course of the collective security action by the United Nations forces.

Never content to do a routine job and aware that the reformation of the attitudes of the prisoners depended upon Christian action, Chaplain Whipple began his assignment at the huge Kojé-do POW camp when it was opened in March 1951. As a working staff he had seven Korean pastors (one



*Distributing Scriptures to North Korean and Chinese prisoners of war*

of whom was a POW), two missionary chaplains and seven Department of the Army civilians known as DACS.

Of the thirty-six compounds in the Island the chaplain had access to seventeen. In these seventeen areas a work was performed which has produced a new outlook on the whole technique of changing the way men think and the ideals by which they live. Faced with the gigantic numbers of prisoners, their hard core of Communist leadership and a general attitude of belligerency and rebellion, and handicapped by the small staff,

Colonel Whipple and his men worked out methods of action which will go down in Christian history.

When the POW Camp on Kojé-do opened and a re-

## Free Leaflets for Children

*This is of special interest to Daily Vacation Bible Schools  
and Sunday schools*

Here is a way you can help send God's Word to Japan, Korea, Brazil, the Philippines and to other countries where the American Bible Society is working.

You can help the Society in its big program of supplying pocket Testaments to service men and women.

You can help blind boys and girls with books in Braille. A Braille Bible in 20 large volumes costs \$60, or \$3 per volume. The entire Bible is also available for the blind on 170 Talking Book records and costs \$170, or \$1 per record.

We have leaflets prepared for children and young people, telling of these needs. These leaflets attractively printed in color have these titles:

Something to Cheer Him Up	(Service Men)
The Bible That Rode on a Sled	(Blind)
They Won't Feel Lost Now	(Japan)
Two Korean Boys	(Korea)
God So Loved the World	(Worldwide)
A Great Book for a Great Republic	(Brazil)
A Fisherboy's Lunch	(General)
Daily Bible Readings for Children.	

Send for sample copies of these leaflets. When you have examined them, choose a project for your school or class and order the quantity required. There is no charge. Address American Bible Society, Churches Dept. 10, 450 Park Avenue, New York 22, N.Y.

## Loving in Deed and in Truth

At the headquarters somewhere in Korea of the First Marine Aircraft Wing, the men not only love the Bible but love to practice its teachings. We are indebted to Wing Chaplain J. Frederick Parker for the accompanying pictures, which tell the story graphically. In the lower picture Sergeant Robert H. Hall of Alhambra, California hands \$100 from the Protestant Chapel Fund to Chaplain Parker as a donation to the work of the

*One hundred dollars, sir, for the American Bible Society*



BIBLE SOCIETY RECORD



*Korean G.I.'s keep them healthy and happy*

American Bible Society, for which the Society is deeply grateful. The group picture is of the children in the Marine Memorial Orphanage at Pohang-dong. In the chapel bulletin Chaplain Parker says, "This orphanage belongs to you; they are your adopted children."

On the back page of the same bulletin the chaplain says, "With winter approaching, a large number of families are badly in need of clothing—families who have lost their home and income because of the war. Gifts of clothing will be a reassurance of our trust and friendship to those who are exposed to Communist propaganda. The chaplains are always able to find hundreds of poor Koreans who are in great need . . . Get your church or some other organization to send clothing



*Donated clothes reach the needy in twenty-four hours*

. . . All packages received will be acknowledged by a letter . . . One day after your clothes reach the chaplain's office, a Korean will be wearing them. Let's share in His name."

In the picture Chaplain Parker's assistant, Sgt. Tracey, brings a smile to the face of a young Korean.

It all comes from the Great Book, where we read: "But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth."

### Bible Society Depositories

NEW YORK 22, 450 Park Ave., CHICAGO 1, 35 E. Wacker Dr.; ATLANTA 3, 85 Walton St.; DALLAS 1, 1914 Main St.; DENVER 2, 1445 Glenarm Pl.; SAN FRANCISCO 2, 224 McAllister St.

## In Korea, Church World Service Plans Weaving and Sewing Centers

PUSAN, KOREA, Oct. 23.—On his return from a short furlough, Henry Appenzeller, Church World Service director in Korea, reported plans for two new types of relief and rehabilitation service in this war-stricken land. One is a weaving project in connection with a Taejon textile factory which it is hoped will eventually provide gainful employment for 2,000 persons. The other is a home for widows in Seoul, where a sewing center and self-help program will be developed. Taejon, large and strategic city midway between Taegu and Seoul, is the site of one phase of the amputee rehabilitation project and of the proposed rural rehabilitation program described earlier in these columns. (See *The Christian Century* for Sept. 3, p. 1005, and Oct. 1, p. 1142.) It is at Taejon also that a Presbyterian, U. S., Bible institute and school are being developed, and that plans for a Southern Baptist hospital and seminary are being worked out.

## U. S. Soldiers Raise Fund For Child Amputees

The drive to collect funds among soldiers of the U. S. army in this sector for the care of Korean child amputees has passed the \$70,000 mark. The goal is \$100,000. The "I Corps Amputee Committee" has asked that the team headed by Reuben A. Torrey, Jr., use these funds in a children's amputee center to be opened at Severance hospital in connection with the Christian Rehabilitation Program for Korean Amputees. A recent survey made by the United Nations Civil Assistance Command for Korea (UNCAACK) reveals that in South Korea more than 10,000 civilian amputees need special care, and that the work begun by the armed forces for Korean veterans who have lost limbs must be supplemented as soon as possible. Child amputees need care during their entire growing period, when adjustments must be made constantly in their artificial limbs. For that reason the soldiers' fund, which insures a long-range program of treatment, is providential.

## Christian Programs Have Place on Radio

The South Korea government's radio network gives 15 minutes' free time each Sunday morning to religious programs sponsored by the National Christian Council. From time to time half-hour religious dramas are presented over the network on Sunday evenings. All the programs are warmly received. Currently the council is conducting a contest for Christian dramas suitable for broadcasting. Prizes are offered for all scripts chosen for future use. The audiovisual program is directed by a committee among whose members are two missionaries, E. Otto De Camp (Presbyterian) and Donald Payne (Methodist).

SUE COMSTOCK ADAMS.  
IN CHARGE OF PRINTING.

DECEMBER, 1952



Presbyterian pastor Chong Sik Cha, his wife, and eldest son, ROK Army captain Tong Il Cha, are reunited in South Korea after more than two years of war separation.

## The Church in Korea: Family Reunion

A Presbyterian family from North Korea was finally reunited in Chonan, South Korea, last month after a series of incredible adventures.

The Reverend Chong Sik Cha, a prominent Presbyterian pastor, had to flee quickly from the North when UN forces retreated in December, 1950. He has been working since then with refugees in Chonan, and is now head of an orphanage of 140 children, a home for war widows and children which shelters fifteen widows and twenty-five children, and a church in On Yang. He is also working in an On Yang refugee camp of several thousand persons.

When he fled North Korea, Mrs. Cha remained with their four youngest children. For two years, Mr. and Mrs. Cha did not know whether the other was alive, or what had happened to their eldest son, Tong Il Cha, who had escaped earlier and joined the ROK Army. Finally existence in North Korea became intolerable to Mrs. Cha, and she set out with the younger children to follow one of the refugee escape routes.

She later told Presbyterian missionary Otto De Camp that the severe bombings in the North made traveling dangerous, but that she had decided, "I'd rather die by UN bombs trying to escape than live any longer in the North."

In North Korea, Mrs. Cha said, perhaps 10 per cent of the people believe in Communism, "but the rest hate it." The plucky mother confessed amazement at the freedom in South Korea. "I was simply dumfounded to see everybody walking around and doing as they pleased," she said. "By comparison with

the North, South Korea is just like heaven. I am so thankful to God that with our children we were able to reach here safely."

When Mrs. Cha reached the border, she did not know where to look for her husband. Finally a government official told her he had heard of a Pastor Cha in On Yang, and a subsequent letter verified that the pastor was her husband. She hurried to join him.

This fall the family was completely reunited. Tong Il Cha, now a captain in the ROK Army, was a Red prisoner of war until he managed to escape for the second time from North Korea. Recently he heard of his mother's arrival in South Korea, won a leave from his post on the front, and was able to visit his mother, father, and brothers and sisters once again.

## Mobile Units Show Religious Films

Under an audiovisual program sponsored by the National Christian Council of Korea, more than 300,000 people have seen the

motion picture "The King of Kings" since the first of the year. Besides, the film has been shown in prisoner of war camps, for which Cecil B. de Mille, the producer, has made a print available. Two Korean laymen give full-time service traveling about the country showing "The King of Kings" and "The God of Creation." Kang Yung Nai travels in a mobile unit provided by the (U. S.) Methodist Woman's Division of Christian Service; Kim Chin Han by train or bus or on foot. While showing the films to R.O.K. troops near the front lines, Kim was caught in an enemy barrage and had to flee without his equipment. Fortunately he was able to recover the projector intact when he returned to the scene. A filmstrip projector is in constant use on the guerrilla-infested island of Jeju. In all, 15 slide projectors are in use, five of them in R.O.K. army hospitals.

**Heartbreak Ridge** (1953) is a rare piece of work by any standards. Filmed in color (with English narration) under the auspices of France's Ministry of Defense, *Heartbreak* tells the story of the famed French battalion in Korea. The soldiers of the battalion are the cast, the actual 1952 battleground is the setting. The director and a cameraman were wounded by Communist fire while filming it. Not since John Huston's *San Pietro* (1945) has a film shown in the U.S. come so close to capturing the painful reality of foxhole war.

But for all its this-is-how-it-really-was

\* Foreground: Anne Baxter, DeMille, Charlton Heston.

TIME, MAY 9, 1955

quality, *Heartbreak* is far more than a newsreel. It threads its story on the trial-by-fire of young Lieut. Gérard Garcet, a replacement starch-fresh from St. Cyr. At first Career Officer Garcet learns a basic lesson—war is mostly waiting.

At last, with spring, comes the call to action. Garcet takes the long jeep ride into combat, full of zeal and professional hopes ("Promotions do not come to young lieutenants promenading on the Champs Elysées"). He soon learns that he is the New Boy at the Old School; his fellow officers reminisce about when the war was really tough; his hard-bitten platoon promptly dubs him "Battling Baby-Face."

It takes Freshman Garcet several lonely months before he breaks through to acceptance, and he does it the hard way. In a successful dawn attack on a Chinese hill position, much of his platoon

Back in the aid station, he hears a dying platoon member the first words of greeting, eloquent in their sense of sad loss: "I wish I had gotten to know you better."

*Heartbreak's* strength comes partly from Director Jacques Dupont's almost matter-of-fact attention to reinforcing detail; a mustached machine-gunner tensely wetting his lips as he waits for his comrades to advance; the primitive clutter of a front-line trench. It flashes with moments of strange, sunlit beauty that almost belie the shocking truth of man's diligent preoccupation with killing man. There are also lighter moments—with Gallic, wine-happy R & Rs (Rest and Recuperators) in Japan. But Director Dupont never strays far from the terrible business that carried him, the French battalion and the tens of thousands of other U.N. soldiers into combat in Korea.

The deeper heartbreak, as Lieut. Garcet learns, lies not in the infantryman's blind of anguish and backbreaking toil at the bloody Korean ridge. It lies in the bitter knowledge that at home the sacrifice has largely gone unnoticed. For France's "les oubliés" (forgotten ones) and for all the others who went to Korea, *Heartbreak Ridge* is both a stirring reminder and an epitaph.



FRENCH SERGEANT IN KOREA  
For "les oubliés," an epitaph.

limited quantity. Orders should be postmarked no later than Friday, March 20. Orders for one hundred or more of this special Easter Gospel will be sent postpaid; for orders of less than one hundred, please add ten cents for postage.

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- in page 21)
- be used for Bible Sunday
- am of public the work of non-church
- ety's Visual national and s motion pic- We recognize that funds to a foundations,
- ety's program he blind, and cial funds for
- contributions for others (benevolences, ... ) from local congregations or communions be recommended for the work of the American Bible Society;
9. That we encourage women's organizations of our various communions to offer the opportunity to their

members to contribute funds for the work of the American Bible Society, as a natural activity of their missionary program and a recognition of the fact that the missionaries depend upon the Bible Society for the Scriptures.

- 10. That a study be made by the Officers of fair goals to be set for the various denominations for the next five-year period, report to be made at the 1953 meeting of the Council and to be sent in advance to members of the Council for their early consideration.

**Conclusion**

We reaffirm our conviction that the Holy Scriptures are light in a dark world, and continue to point men to Him who is the Light of the World. In that conviction we call upon Christians everywhere to work and pray that the Scriptures may be given to the whole world

Respectfully submitted by the Findings Committee,

- |                          |                              |                                    |
|--------------------------|------------------------------|------------------------------------|
| Wayne Wiman,<br>Chairman | Gaines M. Cook,<br>Secretary | Seldon Mackey<br>J. Kenneth Miller |
| Ernest A. Elwell         | Thomas B. Lagg               | Henry F. Schlah                    |
| Kenneth G. Hamilton      |                              | Harold E. Ingraham                 |

# 1,000,000

## Text Books to save

# KOREA

What of the minds and hearts of these children? Americans are sending food and clothing — this is important. But strong bodies can still be used for good or evil. 300,000 Illustrated Gospels in the new Hangeul Korean are now being

used as text books in schools. One million more are needed now. It costs 8¢ to supply a Korean Gospel for one child. Will you be the foster parent for the minds and hearts of at least 100 Korean children?

AMERICAN BIBLE SOCIETY

450 Park Avenue, New York 22, N. Y.

Enclosed is my gift of \$\_\_\_\_\_ for Gospels for Korean school children.

You do not need to write your name and address. When you clip this coupon just include the sticker bearing your name and address. If on the sticker we do not have your name and address correct, or have made any other mistake, please print it correctly on the coupon.

CLIP HERE

2-53

SMITH HOSEA  
ROY K ADH HOSES  
VETERANS ADMINISTRATION  
EXCELSION  
EXCELSION  
EXCELSION



# Camps of Korea

BY CHAPLAIN HAROLD L. VOELKEL



by prisoners  
on Service

quently as your bounty

most continual interrup-  
study of the Bible cor-  
re men in one compound  
lation. The ultimate vic-  
nt in that book is of im-  
men there who have be-  
e between good and evil  
ay service we had the men  
came to the last man, I  
d to recite. He replied,  
d not wishing to make a

of the Book of Revelation



Native leadership is developed among the prisoners

decision, I turned to the congregation and asked the POW's which chapter their brother should recite. "The second," someone called out; and the young fellow started right off, "Unto the angel of the church of Ephesus write . . ." and continued beautifully through to the end, "He that hath an ear, let him hear what the Spirit saith to the churches."—Praise God!

The Communion is served



# With God and His Word in the PO C



*Candidates for baptism are examined*



*Wreaths of paper made by  
for Worldwide S*

**WE CELEBRATED** Worldwide Communion Service in the camps a few weeks ago, and it was such an inspiring time I feel you'll be interested in some of the pictures. I trust you don't feel that we are ceasing to be grateful to the Bible Society for the Scriptures you are so generously furnishing us,

*A former Buddhist priest, now a graduate of a Bible correspondence course, released and entering seminary*



even though we do not weque  
would warrant.

Despite constant changmos  
tions the Bible institutes stud  
respondecence courses go rive m  
memorized the entire Boelatic  
tory of righteousness overht in  
mense comfort and streng men  
come victims of the titade be  
here in the Orient. At a relay so  
recite different chapters. We can  
asked him what chaptered t  
"Any one." That stumped no

*Five men who could repeat of th*



MARCH 1953

Vol. 98, No. 3



BIBLE  
SOCIETY

# Record

KOREA-JAPAN · *Special Number*



Colporteur Taguchi, himself a former sea captain, distributes Scriptures in the harbor at Kobe, Japan (see page 39)

**Widows' Home in Korea.** In a lean-to in Seoul, Korea, widows are working at three cotton machines. The air is thick with dust from the old used quilts they are remaking. It is cold from the open windows, but the women are warmed by the constant action of pushing the treadle. For these wives of men lost in the war, the battle goes on—a fight against poverty and sickness.

In the living quarters, in a room warmed only by the sun, is a group of 16 widows sitting at sewing machines, making over old clothes to sell. Beside them are Bibles and hymnbooks, for before the day's work began the widows had a season of prayer and fellowship with their Lord. They are a few of the widows of 400 Presbyterian pastors martyred by the Communists. With them are their 74 children. We go from tiny room to room, receiving the welcome of each family.

In some cases a single room is occupied by a family of eight and the widow is trying to raise her children on the 30¢ a day she earns sewing. If she uses the money for fuel, there is no food. If she buys food, there is no fuel. In the faces of these women are lines made by years of suffering and hardship, but there is no despair. They are

March 14, 1955

### MONDAY MORNING

among Korea's 300,000 widows who have found shelter where Christ dwells. Their faces shine and their lips are full of grace. For them the poet Christina Rossetti's words have proved true—"Christ can give thee heart who loveth thee."—*Mrs. Francis Kinsler.*

Others are gathered about a table talking and voting that the treasurer of the church or of the denomination shall write a check. Many, many of these people are praying as they do so. Can you see their faces? Maybe yours is among them.

Then there are some other faces to see. Again some are smiling and some are serious but all have the look of persons with a great purpose. Some are opening envelopes and adding up dollars and checks, many are writing letters. Some are talking in strange languages. Some are setting type or reading proof or guiding a press. Some are putting books in packing cases and marking them. In other places you could see other faces as men open cases, pack bags and start on long journeys. Some of these faces are lined with patience and courage, some reflect deep concern. Some smile with the inner joy of great anticipation.

Then there are many, many other faces to see. Do you see the face of that Korean, ten years old, out on the hillside with his fellows and his teacher, as he picks out his Korean letters and learns to read from an illustrated Korean Gospel? If you were there at the right time you could see tens of thousands of such faces. Or look at the glow in the face of that Brazilian pastor as he opens a package and hands Bibles to the members of a little new congregation in a very young country-crossroads town. Perhaps you can see the thoughtful, anxious look on the face of that Arab young man as he hears footsteps and hides a thin book he has been reading. The book says "Injil" (Gospel) on the cover. Under a tree by the edge of a road in Central America there are two men sitting; one is reading out of a book and pointing to it, the other is looking on and nodding his head slowly. Can you see their faces? Maybe you can catch a glimpse of the wonder in the face of a tall African chieftain as he leans on his spear and watches a young tribesman read in his own language words about One who died on a cross. Maybe you have seen the faces of Johnny



Billy Graham

It is when you are actually in Korea and can see at first-hand, that you gain a full appreciation for what Bob Pierce is doing through the organization of World Vision, Inc. He has a real understanding of the needs of the people and is doing a tremendous job in meeting them.

Everywhere I went, people said, "We could not survive without Bob Pierce and World Vision, Inc."

Billy Graham,  
Minneapolis, Minnesota



• Many of America's outstanding pastors and religious leaders have seen at first hand World Vision, Inc. at work. Here's what they say:

donors there?—and the classes of expense—do you

### The 1953 Budget

#### Estimated Regular Income, 1953

From Churches . . . . .	\$ 720,000
From Individual Donors . . . . .	976,000
From Trust Fund Income, Legacies and Annuities . . . . .	780,000
For Work for the Blind, from Churches and Individuals . . . . .	50,000
From Miscellaneous Sources . . . . .	25,000
Total General Income . . . . .	\$2,551,000
Estimated Returns from Sales in the U.S.A. . . . .	615,000
Total Budget of Income . . . . .	\$ 3,166,000

#### Proposed Expenditures 1953

For Distribution of Scriptures, U.S.A. . . . .	\$ 667,129
For Distribution of Scriptures Abroad . . . . .	962,150
For Translation and Plates . . . . .	84,385
For Bible Society Record, Promotion of Use, Publicity and Visual Aids . . . . .	353,226
For the Promotion of Income . . . . .	262,794
For Administration, Treasurer's Office, Pension Fund, etc. . . . .	221,316
Total General Expenditure . . . . .	\$2,551,000
Cost of Production, Scriptures sold in U.S.A. . . . .	615,000
Total Proposed Expenditure . . . . .	\$3,166,000



Chaplains serve in Korea. Above, straw-thatched "Chapel on the Parallel," located at Second Division Command post, provides services not far from fighting front. General Matthew B.



Ridgway and Chaplain (Colonel) Ivan L. Bennett, chief of UN chaplains (left), attend ceremony dedicating plaque in memory of five American chaplains killed in action in Korean War.

#### THE "IRONBOUND" C.

The Wolff Memorial F Church had been a landmark bound District of Newark, for eighty-eight years. Its realized that the changing presented a need for a new istry, and they called the Rev. T. Leber, Jr. to do the job. T District, as its name suggests, is completely surrounded by giant factories and railroads. Fifty thousand people from almost every nation of Europe



breakers, Dr. Blake and David Proffitt sail for island of Kju Do, refugee haven off the coast of Korea. With them are Presbyterian missionaries Francis Kinsler (left) and Harry J. Hill.

#### PRINCETON THEOLOGICAL SEMINARY IN ITS 140TH YEAR

The oldest and largest Presbyterian Seminary in America has this year enrolled 426 students. Of these, 16 are Teaching Fellows, or Tutors. The Faculty numbers 37. Never in its long history has the enrollment at Princeton Seminary been so large or so varied. The students have come from nearly two hundred colleges and twenty-one nations. While the overwhelming majority of the students belong, as is natural, to the Presbyterian Church, U.S.A., many students, especially in the Graduate Department, belong to other denominations.



# Christ's Minister Among Service Men

*The Methodist Bishop of Indiana reports on the high place which the Chaplain holds today among our Fighting Men in Japan and Korea*

BY RICHARD C. RAINES

**D**URING the last thirty years the place and function of the chaplain have been worked out by dint of consecrated thought and effort. The chaplain is no longer a flunky, a commissioned errand-boy set to do the odd jobs. The status and relationship of the chaplain to his commanding officer, his fellow officers, the noncommissioned officers and service men are well defined, known and accepted. He has rights and responsibilities.

The chaplain has a unique opportunity to serve the more than 3,000,000 young men who are away from home being trained and disciplined, that is, educated, and who will be the Church of tomorrow. In fully fifty percent of the men's lives the chaplain may be the only touch the Church will have. Medicine, entertainment, industry, newspapers and magazines minister to and often tempt him. Shall the Church have no witness, no guidance or friendship or inspiration to offer him? If the Church fails to send enough of its ablest young men as chaplains to serve with commanding effectiveness and vivid witness, it will waste one of its major opportunities.

The chaplain has unique opportunities for group and personal evangelism. Bibles, Testaments and Portions are readily available to implement his work. There is no question but that the chaplains are well informed as to how to secure Scriptures for the men in Korea and that such Scriptures are available in adequate amounts. Men away from home are lonely, insecure and more than normally open to friendship. Often the problem which a man brings to a chaplain leads to the deepest problem—man's relation to Christ; and in many hundreds of instances each year, service men are won to Christ, baptized and received into the Church of their choice. This fact is then reported to the United States pastors involved.

The chaplain is often like another missionary and works in closest fellowship with the missionaries. For the chaplain in Japan and Korea the American Bible Society supplies Scriptures in the languages of the people, which the chaplain may use, just as a missionary would, for distribution to civilians. In this ministry the chaplains often work closely with the GIs. They have seen the desperate need, the hunger and cold, the orphans by the thousands, and have organized the natural sympathy and generosity of the American service men. Hundreds of thousands of dollars have been given by our GIs under the inspiration and organization of the chaplains to bring Christmas to thousands of children, to start orphanages, build or rebuild schools and churches without regard for denomination.

The service rendered by the chaplains in the battle areas is exceedingly important. When young men know they face possible death or being maimed, perhaps for the first time in their lives they are thinking seriously about the meaning of life, and in such a mood are willing and often eager to read the New Testament offered them by their chaplain. If they respect the chaplain as a man, they

naturally turn to him. He is the man who is wiser, more experienced, more certain about these things.

The chaplain holds communion service, prays with and talks to the men, sometimes goes a way with the men who go on patrol duty. The chaplain's place of duty during battle is the forward aid station, where the wounded come or are carried first for medical attention. Many men are



*The Korean pastor seen here with U. S. Chaplain Harold Voelkel at his side ministers to a wounded soldier. This pastor was recruited from the POW enclosure where the picture was taken*

likely to be frantic inside—with the fear they are maimed, or wounded so seriously as not to live. The very presence of the chaplain is a great comfort. He usually has time for a few moments of personal attention for each man—reassures him, sometimes prays with him, takes on himself, or makes note of, any request made; explains what lies ahead in the trip to the collecting station and the helicopter ride to the Mobile Army Surgical Hospital. Above all, the Word of God, which the chaplain reads to him then, comes with a sense of assurance and authority that we who have not faced death so starkly have never known.

It will be a comfort to every parent to know that a chaplain is near at hand and available at every stage of a man's military career. When the man is drafted, a chaplain is at the camp to which he reports and will probably give advice in a lecture as to the new life he enters, its dangers and opportunities. When a man is sent overseas, there is a chaplain on board ship. When he lands and is assigned to a unit, the chaplain is there. If he gets into trouble and is put in jail, his chaplain is notified and visits him. If he is sick and hospitalized, his chaplain is notified. If he goes to the battle front, a chaplain will be with him. If wounded, a chaplain will comfort and help him. Whatever a boy's need or problem, a chaplain is on hand, armed with the sword of the Spirit, which is the Word of God—the minister of Christ among our service men.



Wounded Communist POW gets a surprise. His American enemy (Presbyterian chaplain Harold Voelkel) talks to him like a new friend; his South Korean enemy, an ROK army chaplain, explains that the Book he holds tells us to love and pray for our foes.

## THE CHAPLAIN GOES ALONG

Today's larger armed forces mean a greater responsibility of the Church to our men and women in the services.

For the young men of the coming generation, military service is taking a place, along with death and taxes, as one of the inevitables of life. Most Christians—indeed, most Americans—regard this development with misgiving, much effort must be directed toward correcting the global situation which has made the military so prominent a feature in the contemporary scene.

At the same time we must learn to live with the situation while it is with us. Our hope of a few years ago for a brave new world may be smashed, but we must save the pieces. And for the Christian, who believes that man's extremity is God's opportunity, mere salvage is too timid an aim. At air force base or battle sector—as everywhere else on this earth—the Christian must seek new chances for bringing men and God together.

In this work our official representative in the military community is the chaplain—"holy Joe" he was called a war ago, now more likely known as "padre." He is first of all an ordained minister, second an officer in army, navy, or air force. There are more chaplains authorized now—one for every 800 men, as against one for every 1,250 during World War II. Seven hundred chaplains will be Presbyterians when our quota is filled.

In their religious orientation, most young men and women entering the armed forces are variants of two types. One is the youth from a churchgoing family. His Christian faith has been adequately developed up to now, but there's no use pretending his transition to military life will be easy—he'll get charley-horses in his mind as well as his muscles. Without a continuation of religious

training, there's a real danger he'll lose a lot of what church and family tried to build into his character.

The other type is the youth who knows little about religion and couldn't care less. He aims at nothing more serious than being sharp at getting and spending. Often military service awakens this man to the human realities of life—to friendship and failure, loyalty and hope. Then he's ready to hear about religion.

The chaplain is there for both these fellows. He's there at the induction center, at the training camp, in battle or occupation zone and at the military hospitals back home. The text and pictures that follow will show chaplains at work in their congregation—a key congregation to the future of our nation and of the Christian Church.

—THE EDITORS

# Christ Still Lives in Korea

Have the Communist armies made of Jesus Christ a battle casualty? Are Christian missions a lost cause in war-torn Korea?

These pictures, taken recently by Raymond Provost, conclusively answer such questions. Ray was a second year student at Princeton Seminary in 1948 when he was called by the Board of Foreign Missions to teach chemistry and Bible at Chosen Christian University, Seoul. At the outbreak of war over a year ago he joined many other missionaries in the enormous task of transporting refugees from the stricken areas. Now continuing his studies at Princeton Seminary, Ray says that the war has destroyed forever the power of paganism in Korea and left a vacuum for Christ to fill.



1. Presbyterian missionary Harold Voelkel, Princeton Seminary '29, preaches every day to ten or twelve thousand prisoners from North Korean armies who gather voluntarily to hear him.



2. Chaplain John Troxler, Princeton Seminary '37, preaches to American soldiers twenty miles north of the 38th parallel.



3. Central Presbyterian Church, Pusan. Churches in Korea are crowded with worshippers. They hold prayer meetings every day at dawn, with three additional services on Sundays.



4. Thin gruel and nothing else is the fare of these refugee youngsters at Happy Mountain Orphanage, which American soldiers help to support.

5. Ray Provost, our photographer, visits wounded children in Happy Mountain Children's Hospital.



6. This woman, a Korean Christian, has 65 children rescued from battle areas. A Presbyterian missionary founded this orphanage in Taegu.



7. Seoul - 1951. Homeless waifs find shelter in a coal cellar.







At a precombat worship service on an airfield somewhere in Korea, Protestant airmen prepare for whatever the day may bring forth. Chaplains testify that here religion makes sense to many men who back home would never have bothered going to church.



Presbyterian Chaplain Thomas Parham interviews a navy recruit. At these meetings many men are induced to attend their first church services and religious study classes.



Twenty-fifth Infantry Division chaplains tour the Korean fighting front to encourage men to attend divine worship in the many home-made chapels built by soldiers in Korea.

# The quality of the next generation of Americans depends greatly on the quality of the chaplains

The military chaplaincy is no longer an emergency avocation for clergymen. It is now one of the growing fields for ministers who want to serve young people. After World War II the Armed Forces of the United States retained more chaplains than ever before—and since the Korean crisis, the number of clergymen serving in uniform has grown steadily with the increase of the military establishment. The Presbyterian Church has realized that there is an obligation to maintain this long aim of the denominations for the care and cure of the souls of its young people and of many unchurched men and women in the services.

Every day the military chaplaincy touches the lives of millions of young men and young women. In fact, what the next generation of Americans will be like depends greatly on how the chaplains meet that challenge. Practically every able-bodied young man will sooner or later enter some phase of the military service. Many young women have enlisted in the armed forces. Many others will meet the military chaplain when, as civilians, they visit or live on an army, air force, or naval bases. The Defense Department today is the largest training and educational institution in the United States. Fifty per cent more persons "graduate" from the armed forces every year than from all the universities, colleges, junior colleges, and post high-school-graduate courses of America. The chaplains of the armed forces realize that our "alumni" will be a tremendous asset, or liability, to the country, depending on how well we discharge our duties.

Here are some facts which indicate the ministry of the military chaplain. His congregation is young, about 75 per cent between the ages of eighteen and twenty-five. Approximately 59 per cent come from broken homes. About 43 per cent are not members of any church. These range from slightly interested persons to those who are antagonistic to religion. Many now in the services are only ten years away from the days when father and mother were engaged in war work and the children were left alone to fend for themselves. Those days have left their mark; and now the youngsters face the necessity of accepting real responsibility. Many of the young men resent having been forced into military life. Others feel that the anonymity of the services presents an opportunity to flee from the restraints of home, school, church, and community. On the other hand, these young people are potential hero-worshippers, they are anxious to learn, and they are active and alert.

The ministry of the military chaplaincy is much the same as that of the pastor at home. The chaplain conducts divine services. He is expected to preach the gospel, and to teach the Bible. He is also custodian of the sacraments and ceremonies of the Church—such as communion, baptism, marriage, and confirmation. His round of churchly duties which are doubly appreciated by men and women as they realize that the only thing which is just as it was at home is the church service.

In the reception or basic training centers, the recruit meets the chaplain much more frequently than he probably saw his minister at home. He is met and welcomed by a chaplain within twenty-four hours after his arrival, and later has a personal interview with a minister who represents his choice of faiths. As a result of these interviews hundreds of men enroll in voluntary religious instruction classes. Through the classes, held evenings after working hours, or on Sunday afternoons, impressive numbers of recruits become Christians, are baptized, confirmed, and united with a specific church. During a twelve-month period there were over 2,000 baptisms and more than 2,500 men received into church membership, in the Great Lakes Recruit Command alone.

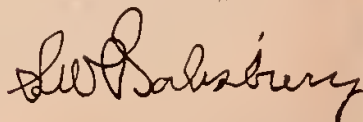
Prominent among the chaplain's duties is counseling. Men and women who enter the armed forces find themselves in a strange world, where a number takes the place of the name; where maturity and a sense of responsibility are demanded, and where normal people see themselves in an abnormal world. Life is no longer based, as it is for most civilians, on personal wishes but on national needs. This new life which consists of concern for others on the team becomes a serious struggle for mastery over self. Thus counseling in the services is vastly different from the civilian pastorate. The chaplain deals with youngsters who will have to conquer fear, acquire a real faith of some kind, at best to lay hold on God. In May of 1951, the Secretary of Defense stated that "it is in the national interest that personnel serving in the armed forces be protected in the realization and development of moral, spiritual, and religious values consistent with the religion of the individuals concerned." To this end, he stated, "It is the duty of commanding officers in every echelon to develop to the highest possible degree the conditions and influences calculated to promote the health, morals, and spiritual values of the personnel under their command." Responding to the Secretary of Defense's direc-

tive, the armed forces provide a character guidance program with compulsory group instruction and personal interviews for all personnel. There is now a quickened interest in off-duty activities of personnel and an expanded program of religious, educational, and recreational activities. The position of the chaplain in military life has been given a new importance in these recent directives which state that, "As a specialist in the field of religious guidance and as an adviser to the commanding officer on moral matters, the chaplain is one of the key officers." Character has a large place in the military curriculum. Chaplains are concerned here with fostering a minimum conformance to moral values required of all individuals whether they possess a religious faith or not. For example, honesty, to the extent of not stealing, is required of all armed forces personnel whether or not as individuals they believe in moral law. Chaplains are responsible for instructing compulsory classes in the values indispensable to group living. Topics treated in these classes include: sex education, moral principles, responsibilities, marriage and family life, religion, citizenship.

The feeling of some of our military leaders about this program is indicated by this statement of a Marine Corps general in January, 1952: "Our duty as leaders does not end with military and physical training and well-being; it also includes the strengthening of character and the development of that moral fiber which may well be the deciding issue on the battlefield as well as in all other phases of life."

For a long time to come, it appears that there will be few families across our nation who do not have a vacant chair at the family table symbolizing the service and sacrifice that some member of that family is making for the country. The chaplain has the privilege of presenting to servicemen the "unsearchable riches of Christ." He humbly realizes that his commission as a minister of Christ far outlasts and outshines the commission he receives from the armed forces.

*The opinions or assertions contained herein are my private ones and are not to be construed as official or reflecting the views of the Navy Department or the naval service at large.*



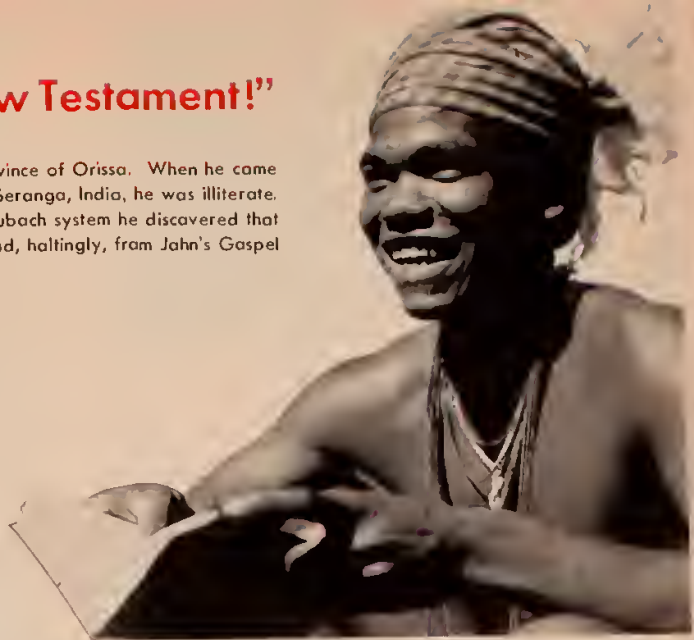
—STANTON W. SALISBURY  
Rear Admiral, U. S. Navy

## "I can read my New Testament!"

"Lungsa" is from the Indian province of Orissa. When he came to the Canadian Baptist Mission at Seranga, India, he was illiterate. After two weeks' study by the Laubach system he discovered that he could read, haltingly, from John's Gospel

# Every Man for Himself

by Frank C. Laubach



WE EVANGELICAL CHRISTIANS believe that every man can and must search the Scriptures for himself. He does not require an intermediary; indeed, he is distinctly better off without one. The Christian religion is person to Person. It does not end with the individual, but it begins there. Each man must have his own personal relationship to his Maker and Friend.

For centuries scholars have labored to translate the Bible so that all men everywhere might have it available in their own tongues. The matchless tale of their labors is told in "The Book of a Thousand Tongues." The patience, the persistence, and the skill and devotion needed to achieve that result—the Bible in a thousand tongues—are beyond estimate or adequate praise.

Yes, the Bible is available in translation. But to whom? Alas, even yet to only a very small fraction of the people who speak many of those thousand tongues. Ninety percent of the non-Christians whom foreign missionaries in Africa and Asia and the islands of the seven seas are trying to reach with the message of Christ are unable to read or write anything at all. Translating the Bible is not enough; you have to see to it that people are able to read it when it has been translated. The Church very early saw its duty in the first regard, but lagged as to the second. Until the last three decades, there have not been many workers consecrated to that end of the task—getting people able to read this translated Bible—and population-increases far outstripped the progress in literacy. Now the Christian forces are increasingly working at the literacy job, the twin task of translation. Just as the messengers of the Church pioneered in translating, they now hold almost a monopoly of the techniques of teaching people how to read and write. Governments, UNESCO, in-

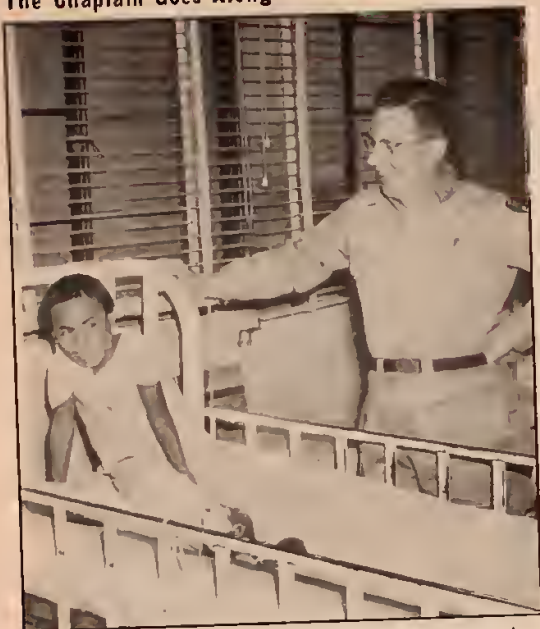
dustrial businesses with large numbers of illiterate employees, are glad to learn from them.

We know from experience with people coming out of illiteracy in many lands that a man can hear God speak to him most plainly when His word comes to him in his own tongue. But the new reader cannot at once read the Bible for himself. Our Bible remains a closed book to him until he has progressed through simpler reading materials. As a first reader, after he has mastered the pictorial reading charts, he is being given *The Story of Jesus*, told so that new words are added progressively to his vocabulary. Then he receives graded Scripture portions, and from that he advances to a copy of a Gospel or of the New Testament.

With the growing Christian who has just learned to read syllables and words from a phonetic chart it must be first the blade, then the ear, then the full corn in the ear. Introduce him to the spirit and the teachings of the Master through the simple words, the short sentences, the large type of *The Story of Jesus*. Watch lovingly as he goes up the ladder of literacy in selected Gospel portions, and finally comes to the full meat of the Word. His experience of God will grow with his reading skill; and gradually and steadily he will come to the point where he can for himself "search the Scriptures—which testify of Me." The person-to-Person relationship has been established.

The urgency for distributing the Scriptures is heightened by the current widespread interest and activity in literacy in which Dr. Frank C. Laubach is the outstanding leader.

The Chaplain Goes Along



Chaplain visits Philippine girl injured in local insurrection. "Padres" raise money for schools, form children's clubs, assume many other extra military responsibilities.



Recruit for Sunday school meets the minister, Chaplain Lee Kiewer (Presbyterian) at air force base in Texas. Civilians at military posts are part of chaplain's parish.



WAFs helped in "Operation 2 by 2," visiting program at Massachusetts Air Force Base, led by Chaplain Reichard Potter (center). 235 elected to try the Christian life.



Presbyterian Chaplain Wilson Bennett boards a transport. Wherever servicemen are sent, the chaplain with his Bible and cross goes. Many have died for the men they serve.

PRESBYTERIAN LIFE

# Winning Against Odds in Korea

**T**HE EAGERNESS of the people of Korea to obtain copies of the Scriptures is one of the most heartening elements in the desperate situation that almost two years of war has created for the people of that land. When the Bible House in Seoul was destroyed in September 1950 a huge stock of Bibles and portions of the Bible were lost. Since that time every opportunity to meet the need has been seized by the British and American Bible Societies, with the help of the chaplains of the United Nations forces.

While Rev. Young Bin Im, the Secretary of the Korean Bible Society, was still desperately hunting for a place to settle his family—refugees from Seoul—and establish a center from which to direct his work, there appeared at one of the many temporary locations where he was working an Army chaplain with a truckload of Scriptures. Here, let Mr. Im take up the story:

Although I was happy to get a truckload of Scriptures, I was sad because I had no place to store them. I negotiated with the minister of a Presbyterian church. The minister gladly offered the basement of his church but asked me to agree that he be given the right to open an agency of the Korean Bible Society when things should settle down. I was of course obliged to agree. When the arrival of Scriptures was announced, thousands of people gathered round the church and vied with one another to buy copies of the Bible. I had no one to help me. I just started to sell, for the crowd was impatient. I could not spare even one second for recording the sales; I just sold the books with no idea of how many copies I received and how many copies I was selling. Some young bystanders, seeing my predicament, offered voluntary help, which was a great relief. Thousands of copies were sold within two hours. When it was announced that there were no more Scriptures, the people were in despair. They inquired when more Bibles would arrive, and I had to tell them that even I did not know. It would depend upon the mercy of the United States Army chaplain. A few days later two more truckloads of Scriptures arrived. When the trucks appeared in front of the church, the people knew that they contained Scriptures. They were so glad that they could not wait until I could hire coolies to help unload them. So the people started to climb up on the trucks and to unload them themselves. When they finished unloading, some of them worked on unpacking the boxes. Then they distributed the Scriptures among themselves, dropping money in the box I had provided. When books and people were gone, all I could do was count the money. I felt both sad and joyful—sad because I was utterly helpless, and happy because I had seen the people who were so hungry for the Word of God. Keeping records was entirely out of question under such circumstances.

The books, including copies of the Sermon on the Mount, the four Gospels, and the Acts, and other Scripture portions, were sent from New York, but in the confusion no record could be found of how many were sent. We received only what the chaplain's office gave us and distributed these immediately when they were received.

Just when Mr. Im's affairs seemed to have become utterly hopeless, he entered in his record this account of the turning-point toward better things:

On one cold day when I was writing outdoors, using a rock for a desk and warming my fingers with my breath from time to time, a group of young ministers of the Church of Christ came to me. They presented me with two paper packages containing money. They told me that they had lived a refugee life for months without living expenses. While they were suffering so much from poverty, some money came to them from the American office of the Church of Christ. When they received the money, they were moved to think of a thanksgiving offering. When they were trying to find how to express their gratitude, one of them said that the best way to show thankfulness would be to contribute to the Korean Bible Society, for they recalled the sermon which they heard me preach a few weeks before. The sermon emphasized the fact that the only hope and encouragement for the Korean people could be found in the Word of God. Larger circulation of the Bible would bring salvation and bright vision to the nation, so that an effort ought to be made for the distribution of the Scriptures. One of the two parcels they brought contained their thanksgiving offering; the other was the money for their



*The Bible House, 53 First Street, Namju Dong, Pusan*

own membership fees in the Korean Bible Society. Although they knew what they received was not sufficient for their living, yet they decided to make a thanksgiving offering to God out of their meager income.

I was inspired and encouraged to think that the rich and powerful might not think the Scriptures important and necessary, but the poor and weak did think it important and necessary, and they are the ones who had tasted of human suffering and so had the greater sympathy. In my discouragement I had practically given up my efforts to get a passport to Japan, where I might arrange for the printing of more Scriptures for Korea; but I now felt that I had a mission to fulfill in Japan and must go.

Mr. Im did go to Japan, as we reported in the May issue of the *Record* last year. A small house has now been secured in Pusan, in part of which Mr. Im and his family reside, while another section of the house serves as an office for the work. Order is slowly emerging out of chaos for the valiant Secretary of the Korean Bible Society.



Chaplain Voelkel, center, explains the program of a prisoner-of-war Bible Institute to Chief of Chaplains R. H. Parker, fourth from right

## A Chaplain Looks at the Bible Society

by *Harold Voelkel*

Napoleon said, "An army marches on its stomach"; and all will agree that, to be able to fight well, a soldier must be fed well. But the American Army recognizes also the need for feeding a man's soul and warming his heart—that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4); and one of the first activities of a chaplain is supplying the troops with Scriptures. Through the years and through all the wars, right up at the front the chaplain on his rounds has offered the soldier a pocket New Testament, a Gospel of John, a copy of the Psalms or Proverbs, or whatever size Scripture portion he desires. He may have a whole Bible, if he cares to add it to his already weighty equipment.

The present hostilities in Korea, strange in so many ways, challenge the chaplain and the Bible Society to a wider and more varied ministry than ever before. Under the United Nations Command are not only American and British (English, Canadian, Australian) troops, for whom English Scriptures are supplied, but Korean, Siamese, Philippine, Turkish, Greek and Ethiopian units, plus Swedish and Danish hospital groups, for whom the Word of God is made available to each man in his own language.

In the providence of God no more astonishing opportunity for good ever came out of the ruin and wreckage of war than the ministry that has presented itself among the Communist Korean prisoners of war. In the large concentrations of men, tens of thousands of them, with time on their hands, the Department of Army Civilian Chaplains, former Korean missionaries, are able to teach and preach the Bible to throngs that gather voluntarily; and the response is an inspiration. Congregations have been organized, Bible institutes established, Bible memory-groups formed; and day by day evidences are multiplying that "the Word of God is alive and powerful" (Hebrews 4:12), that it "teaches, reproves, corrects, instructs, and equips for every kind of good work" (II Timothy 3:16, 17 Moffatt). Despite persecution, ridicule and organized opposition by the Reds, the Christian P.O.W.'s continue in a devoted



Chaplain Voelkel interprets, as Chief of Chaplains Parker addresses prisoners of war

and systematic study of the Scriptures, and their numbers are growing. At present we have twenty congregations, fourteen Bible institutes with 3,233 students, 1,271 graduates of the New Testament correspondence course, 772 enrolled in the Old Testament and 1,665 in the New Testament. All told, 150,000 Scripture portions have been distributed—Gospels, Acts, Psalms, Proverbs, New Testaments and whole Bibles. How deep a debt of gratitude we owe the American Bible Society for these munificent gifts, the fruitage of which God alone knows.

The Holy Spirit is using the Word. Let me tell of an eighteen-year-old P.O.W. who decided to believe in Christ during meetings held in Pyongyang just after his capture. A few months later we began distributing Gospels, and a copy of Matthew fell into this young man's hands. It so fascinated him that he set out to memorize the whole book, and he can now recite it all. Since then he has gathered a group of about eighty like-minded fellows about him who give time each day to reading the Bible. During the past month a number of the troupe have read through the New Testament, a few have read it twice, and one man has completed it three times. They are saturating their hearts and minds with God's Word, that they may be firmly established in the Truth and be prepared for lives of fruitful Christian service upon their release.

Chaplain Voelkel conducts a worship service for North Korean captives in prison enclosure



# KOREA

Korea was at once the worst place we visited and the best; the worst in the sense that human suffering and need and devastation were more general and acute than anywhere else in Asia. The best is that the Korean Presbyterian Church is an amazingly vital and popular movement that has what it takes to beat Communism in an appeal to the masses.

In our ten-days' journey from Pusan at the southwest tip of the peninsula, through Taegu, Taejon, Seoul, to the battlefield north of the thirty-eighth parallel, we saw that in Korea war has created havoc more devastating than in any of the other crisis areas we visited. Bombing, artillery bombardment, and hand-to-hand fighting have wrecked cities and villages.

These demolished cities and towns are packed with refugees, many of whom are waging an elemental struggle for existence in any available ruin. Before the invasion of South Korea began in June, 1950, almost three million Koreans had fled over the border to escape the Communistic dictatorship's tyranny. When the armies of North Korea and, later, Red China surged down, millions of South Koreans and North Koreans streamed to havens farther south. Of South Korea's population of twenty million, approximately 25 per cent are exiled from their homes. It is estimated that 15 per cent of the population are utterly destitute. There are about one hundred thousand orphaned children. To complete the chaotic picture, add the broken family groups of the over one million Korean civilians and soldiers who have been killed in the fighting, according to South Korean figures.

For most of these refugees, life is hunger, insecurity, suffering from the cold, and homelessness. But in spite of all their troubles, the indomitable fortitude of all the people and the Christian faith of some have enabled them to go on and rebuild homes, schools, and churches. It should be stressed that, although misery is said to invite Communism, these people generally have faith in their government, and the prevailing sentiment is anti-Communistic.

A meeting with eight Presbyterian theological students, who in their winter vacation are working in refugee centers around Taegu, translated the over-all Korean situation into individual terms for us. Chung Im Yung told us of the church he is organizing at a factory building into which 330 refugees are crowded. Many of the people must go barefoot, even in freezing weather.



Vortex of the seesawing Korea war, Seoul has many scenes like this, where aged woman scrabbles through the wreckage of her home to salvage anything of value.



Chinju, 60 per cent destroyed in 1950, is being rebuilt by resilient Koreans. Here workmen, using available material, weave bamboo to form the roof of a new house.



**A Front-line Chapel in Korea** and any complaints would only Benigno's being sent as revolutionaries to the prisons on the bleak islands in Lake Titicaca.

Benigno's heart was heavy as he returned to the ranch. As he passed the hovels on the outskirts of the village, he kept saying to himself, "What shall I tell these people? What message do I have for them?"

Then there came to his mind the words which Jesus spoke to a similarly dispossessed people on a mountainside in Galilee, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

That night, as he talked to the little band of hopeful people, he told them that he had received only discouragement from the government official and that his only message was the one which Jesus gave to the poor people of ancient Galilee who had followed Him. Benigno confessed that he did not know how this message could prove true for them, but he pled with these poverty-stricken Aymará people that they

care of the sheep. They are coming to work on Monday rather than on Wednesday after the debauchery of the week-end. Because of this I want to build you a school, and you can have your church."

## The Most Useful Item

From a Veterans' Hospital in Illinois a chaplain writes:

"Let me say that the generous supply of Bibles, New Testaments and printed helps toward Bible reading furnished us by the American Bible Society are by far the most useful items in our storeroom of printed matter given to patients. The longer I continue in this work, the more convincing assurances I have of the importance of devotional reading of the Bible by shut-in people."



books is not specifically forbidden by Wisconsin statute," he explained. "We have no legal guideposts in this state in this complex situation."

The Protestant Bill of Rights Committee hopes to obtain those guideposts.

## Church Building: Ahead Signal

With the threat of a continuing steel price lessened, hundreds of churches are going ahead to construct new buildings.

The National Production Authority announced last month that it is giving blanket approval to 446 churches and religious bodies to start new construction valued at \$101,647,000 in the second half of 1952.

Officials of the agency said that the approval will cover all projects for which application had been made prior to February 15, 1952. It will also include projects for which authorizations had been denied for the first and second quarters of this year.

NPA administrator Henry H. Fowler said the announcement was being made at this time in order to allow churches to proceed with necessary planning and preparatory work. The actual allocation of scarce materials will be made at a later date.

In a few cases where churches have applied for buildings not entirely for religious usage, some question concerning authorization may be raised. But all those for houses of worship are being approved.

## Race Relations: No Distinction Here

It doesn't matter what color your skin is when you volunteer to give blood at the Red Cross donor center in Washington, D. C., these days.

All races are now welcome to contribute. For last month, after a Brotherhood Week drive to remove segregation at the center, the center dropped its restrictions.

Doctors at the center said it is impossible to determine from which race or faith the blood comes once the bottles from the donors are turned into the laboratory.

Back of the step was the Interchurch Fellowship of Washington, an interracial and interfaith organization. It expressed its appreciation dramatically when members of the major races and faiths of the world appeared at the center to give their blood.

In the group were Protestants, Roman Catholics, Jews, Buddhists, Mohammedans, and representatives of almost every race.

## First in the Nation

The First Presbyterian Church of Danvers, Illinois, didn't waste any time in doing its part for the Church's \$12,000,000 Building Funds Campaign. Last month the central Illinois church sent in a check for \$1,325 to campaign headquarters. The church's quota was only \$1,079. The Danvers congregation thus became the first of the country's some 8,500 Presbyterian churches to pay up an oversubscribed Building Funds quota. Pastor of the 320-member church in Bloomington Presbytery is the Reverend Dean R. DeVeny.

## Men's Relief Offering Already at Work

One Great Hour funds for 1952 are already being used in Korea. This was the news cabled last month from Presbyterian missionaries Francis Kinsler and James Phillips in Pusan.

Mr. Kinsler and Mr. Phillips were designated by Dr. Eugene Carson Blake and David W. Proffitt to allocate the Presbyterian Men's Fund which was collected last month in Chicago (see P.L., Feb. 16). The Fund, swelled to \$3,000 by a Sunday service offering February 3 (and a \$14.00 check from Dave Proffitt to round out the total), is helping children and the widows of slain pastors in at least seven cities and towns.

The missionaries' message to the Presbyterian Men said, in part, "Heart felt thanks for . . . offering. [It is being used for . . .] emergency program of homes for war widows with children; homes for orphans, and Bible clubs with Christian training for poor children throughout South Korea under supervision of the Korean Presbyterian Church. Work already under way in Pusan, Kyungju, Taegu, Kumehon, Chumen, Incheon, and Seoul."

## Donation Rejected

The best way to keep on the good side of churches is to give them "gifts." That evidently was the simple philosophy of the Los Angeles Turf Club, which operates the Santa Anita race track. But it didn't work.

Local churches in Arcadia, California, were rather upset recently to learn that they were mentioned in Turf Club publicity as having received \$5,000 in gifts from the club.

Two churches—the American Lutheran Church and the First Baptist Church—returned checks presented to them. Officers of the churches unanimously rejected the gifts.

The Reverend J. Davis Barnard, of the Arcadia Presbyterian Church, speaking for his own and several other churches, said: "These churches are not only opposed to receiving money from an institution that derives its income mainly from gambling but they are also opposed to being a part of the favorable publicity from such an institution."



Interracial blood donation at Washington, D. C., Red Cross center, where segregation was recently banned. Donors are (from left); Irving Jaffer, Vera J. Dozier, Ben Nako, Betty Windle, and (on table), Laida A. Kreuz. At left, nurse Rennie Wolf.



This civilian casualty of the bombing of Seoul underwent the amputation of a leg without proper anesthetics. Now he will be the victim of other shortages, for artificial limbs and technicians in orthopedics are desperately needed in Korea.

About 180 of them are getting only one meal per day. Nevertheless, 120 meet every Sunday for Christian worship. Yu Chaisu ministers to four hundred refugees who are living in a fertilizer factory, which fortunately is not operating. Because of the shortage of food, the children must go out on the streets to beg.

Seminarian Kim Hong Kung took us to an old Buddhist temple where the 560 people in his charge are living. Each family must eat and sleep in a space six feet by eight feet. We watched several of these refugees mash up into a sort of gruel their daily measure of grain, which is about as big as a man's fist. Unless the men can earn money for additional food, their families will starve—but work is hard to find in Korea. Still in the two weeks before we arrived, ten new families had joined the seventeen Christian families in attending worship services.

From what we saw and what we heard, we learned that these are typical situations in refugee centers over most of Korea—and the exiles who have not found shelter are in even greater need

of material goods and spiritual help.

In the midst of tribulation, Koreans are demonstrating a tremendous confidence in Christianity. In the Presbyterian churches under the leadership of native pastors and in the refugee centers and orphanages which the churches sponsor, we witnessed an exciting religious fervor. There are many converts on Kuje and Cheju islands, in the camps for North Korean prisoners of war, in the wounded veterans' hospitals, and in the R.O.K. army, which now has Christian chaplains. The seeds implanted by the Christian churches of the West have ripened into a movement toward Christianity that has developed from within the people. This is the most creative anti-Communist mass movement in Asia today.

**B**ECAUSE of the transportation bottlenecks, which make the importation of relief supplies difficult at the present time, our missionaries should be provided with money to buy grain and materials for clothing and work projects,

so that they can continue the work they are doing at the centers where the UN ration is unavailable. With the change in postal regulations that permits the import of twenty-two-pound relief packages, there seems to be an additional solution. We church people should continue to collect and send clothing, supplies, and stocks of food to help with the rehabilitation of Korea. (See the *Follow-Through*, page 38.)

The gratitude expressed to us by Korean pastors on behalf of their Church for what we have already done for them was so generous as to be embarrassing. Out of their poverty they gave us beautiful gifts. At every opportunity hundreds came out on week nights to welcome worship services. They are confident that the mother Church in America will not fail them now.

We dare not fail them. We must give them the money and material to enable them to demonstrate to non-Christians about them that Christianity is the revolutionary creative force which offers the solution to the problems of poverty-stricken and crisis-ridden Asia.

Ecuador France Germany Guatemala  
 Holland Hungary India  
 Indonesia Iran Iraq Italy  
 Japan Korea Lebanon  
 Switzerland Syria Venezuela Yugoslavia

North by the Communists. She has two little girls to support, and immediately apologized for their not-too-neat appearance because she was so busy, and one of her assistants was ill.

**Tong-Sook** is a quiet whirlwind. Founder of the Mi-Sil Hoi, she is also an efficient organizer. On the ground floor a group of women—not young—had just finished laying cotton batting on the khaki-colored cloth of a comforter on the mat-covered floor.

Near the doorway stood a woman with fine features who had just purchased such a quilt from stocks against the wall. She was about to carry it home. The ginned cotton—one of the most useful things America can send Korea today—is contributed by Church World Service. The comforters are sold for the cost of the covering cloth and labor of the women. This comes to 60,000 won—only \$6 U. S. Since this is half the market price of quilts not nearly so thick or warm, customers have to be selected carefully on the basis of need. The comforters are six by six feet, large enough for a family of four or five to sleep beneath. Most refugees in Pusan have only one room, sometimes no bigger than these quilts, so they sleep close together of necessity. The comforter project is not self-supporting yet, but their nest-egg is growing, and that desired goal will be reached before long.

**Upstairs in one room** a group of women, keeping warm under one of the prized comforters, were sewing. Church World Service had purchased 150 bolts of sheeting—as useful as the cotton batting for Korea. During the summer the sewing women made children's garments, the baggy women's bloomers so typically Korean, and men's open-neck shirts which they call "notai," from this cloth, white or dyed. There was another room where four or five teenagers were following pattern books and embroidering or doing cross-stitch on grass-linen to make luncheon sets and runners for sale.

**Then there was the Soon-Ai Won**, a nursery day school for young children of all these working women, a project supported by the Christian Children's Fund.

**I had yet to see one of the most interesting branches**—housed separately but in the same neighborhood. It was the knitting center. This project is under Mrs. Moon Sun-Ho of the Oriental Missionary Society, who had gone to Japan and purchased ten knitting machines. Dr. Appenzeller felt hers was a project worth supporting, especially since she had a Christian interest in helping refugees everywhere. So CWS found a room and allocated to her the woolen

yarn from relief goods which I had seen a group of girls sorting as they sat on the floor of one room in the Mi-Sil Hoi. At the knitting center I saw young women operating the simple machines, using the reds and blues and greens and browns which come in quantity and the small balls of "left-overs" in bright colors for attractive designs. Under a cellophane cover hung the finished sweaters ready for sale. Some of the girls trained in the center manage to buy a knitting machine and set up shop elsewhere. "That's all right," says Mrs. Moon. "Every such girl can earn her own living. And we find plenty more who want to learn."

**One of Mrs. Moon's assistants** is Mrs. Kwon Kap-Sun, who is to go to Japan soon to find better machines. Mrs. Kwon—retaining her maiden name according to Korean custom—is the widow of Mr. Lim Hak-Sun, once an art teacher at a boys' school in Seoul. He lost his life last year in South Korea's capital. A corner of the school's roof was struck by a shell, starting a fire. He was fatally burned trying to extinguish it. His wife, Japanese-educated, capable and resourceful, is educating their four children and ably assisting at the knitting center. She will soon be in complete charge, as Mrs. Moon forges ahead into bigger plans for self-help industry.

**The accomplishment of Church World Service** was impressed on my mind by what I saw—and underlined by office records. Even when most restricted by lack of supplies, the Protestant relief agency managed to help 100,000 persons in the first six months of the war, keeping the requisition slips as record of the number of people helped. After CWS was able to trans-ship more via Kobe, Japan, distribution of clothing increased tremendously. By the end of 1951, more than 375,000 persons had been helped. This will be accelerated when the Army permits direct shipment of supplies from the voluntary agencies in America to their counterparts in Korea. And, in addition, other self-help operations have been started by Church World Service on the refugee-packed Island of Cheju.

**When for one hour** you consider the needs of more than four million civilians driven from their homes by the Korean conflict, when for one hour you share in their suffering, when for one hour you pray for them, think of the "wonderful Korean Christian women" I saw yesterday. On behalf of them and their children and their work, perform One Great Act of Sharing that will mean a blessing to you "inasmuch as ye have done it unto the least of these," our Christian sisters and brothers in Korea.

—GERALDINE FITCH

officers of the church, he asked how raise so much money.

to explain," said the refugee. "We head of time and agreed to a plan. A y to arrive, we were penniless. We l to take care of us, and he hid—beyond ectations. We have been fed all year, clothed, and some of us have been ttle extra. God has been good to us, sed how best we could honor him on niversary, we decided that the best ur trust and gratitude towards him t out trusting again just as we did a decided to bring all the surplus be ring the year and start the new year

**M. Philipps**, short term missionary, t of a new orphanage sponsored by a s man at Sangju. The place is aptly me of Boy." It is located on a lovely ar from any town. Apple orchards and s surround it.

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re than three hundred Presbyterian en killed in Korea since the beginning Church there is proving itself strong lversity.

as do, in a tent. This one is in Pusan.



## Korea's Wonderful Widows

If the Christian heart of America could have shared my experience of yesterday in Korea, next week's One Great Hour of Sharing would exceed all past records or present expectations.

The representative in Korea of Church World Service, Dr. Henry Appenzeller, took me to see not only the distribution of relief clothing, but also the work-relief centers where Koreans are helping themselves.

Earlier at a distribution point in Pusan, I had watched 800 overcoats and 200 other packaged garments being exchanged for "tickets" given the night before to a thousand needy refugees at a Presbyterian evening service. Yesterday five long lines of refugees queued up awaiting their turn to exchange requisition slips from the Church World Service office, where they had made known their needs. The slips request specific garments. This prevents hit-or-miss relief which fails to dispense the type of garment needed. When slips are turned in for garments received, they constitute a record of the persons helped and a receipt for the clothing issued.

For services like this, Dr. Appenzeller, a Korean-born Methodist, is neither Methodist or Presbyterian. He is a representative of these churches and many others in the most needy spot in the world.

Dr. Appenzeller, I discovered, has some wonderful Korean Christian women supervising, organizing, and

training others in relief distribution and work-relief. These women I saw in action yesterday.

Back of the long lines of people in the courtyard of the CWS center was the office where they received their requisition slips. Adjoining it was a big storeroom where two of these remarkable Christian women had just finished the day's task of sorting bales of relief goods brought over from the CWS warehouse. In adjacent piles were stacked women's coats, women's dresses, children's clothing, sweaters, underwear, men's neckties, men's shirts, men's trousers, and men's overcoats. One of the first things the two women in charge of the storeroom said to us was: "We need so many more men's overcoats."

Out in the courtyard a desperately poor-looking man with ear-muffled cap, perhaps from North Korea, had shown Dr. Appenzeller the coat he had just received, pointing ruefully to a hole in it. In fluent Korean, Dr. Appenzeller kidded him: "Did you think we had new overcoats to give away? Your good wife can soon mend that." He seemed mollified, and a little shamed as the others still waiting laughed at him good-naturedly. There are over four million refugees in South Korea today. It is more important to clear out attics, basements, and closets for used clothing than to hold it back for repairs. The industrious women of Korea can sew and knit and launder.

One day Mrs. Kim Yu-Soon, whose

husband was among the Christian leaders carried off by the Communists, came to Dr. Appenzeller and said, "My mother, who has been my constant care, has now passed away. I want to work."

He had nothing to offer at the moment except the sorting of the bales of used clothing from America. Mrs. Kim was not exactly the type for the job but she has been cheerfully sorting clothing in the cold storeroom ever since.

The other fine woman I met there yesterday was Mrs. Lee Tong-Wook, whose preacher husband died two years ago. She was left with seven children to raise, and was determined to educate them as well. When they refugeeed to Pusan, she managed to build a one-room home; for some of the children she found scholarships. Mrs. Lee works in the CWS storeroom by day, and cooks and cares for her children by night.

From the CWS distribution center yesterday we went to the Mi-Sil Hoi, or "Beautiful Lives Association" (a memorial to martyred pastors). This fascinating bee-hive of work-relief is the product of one of the most attractive and resourceful of the wonderful Korean women. Mrs. Kim Tong-Sook is the pretty young widow of a Presbyterian minister killed by the Reds in Seoul. Daughter of a Methodist pastor, Tong-Sook started this project for the women whose preacher-husbands had been killed or carried off to the



With heads protected from dust, Korean women make quilts.



Tong-Sook watches girls run sweater-knitting machines.

# Overseas Reporter:

## They Are Grateful to God

*In Korea, where people's backs are against the wall, Christians are winning some of the great triumphs of our age. As we share with Koreans, we ought to know that they are doing as much as they can for themselves—and for others.*

Lt. Howard Moffett, Presbyterian medical missionary on leave, found the village of Hangju leveled. Sixty-seven of seventy Christian homes were demolished. Although the pastor had not yet returned from special work among refugees, two elders and a deacon were holding three services a week with some eighty adults and 120 children attending. Their greatest concern, in the midst of the struggle with war and winter, was that there was not a single copy of the Old Testament in the village, and they wanted to know how to organize the children into a Bible club. One church member who was paid back a \$150 pre-war debt gave every penny of it to the needy.

The Reverend Edward Adams, Presbyterian field secretary in Korea, tells this story: A group of refugees with nothing more than they could carry had fled on foot from their native Pyengyang to Pusan a year ago last Christmas. As they roamed the streets hungry and footsore, they got to know one another. Since the churches in Pusan were so crowded, these refugees decided to organize their own church. They secured an old army tent. A pastor, the Reverend Yun Chan Kim, who had suffered a two-year imprisonment and was famous for his stand in Pyengyang against the Communists, was a natural leader for them.

On the first anniversary of their flight they received an offering in their worship service equivalent to between 200 and 300 American dollars. A visitor who heard the announcement was dumbfounded. Turning

to one of the officers of the church, he asked how refugees could raise so much money.

"That is easy to explain," said the refugee. "We talked it over ahead of time and agreed to a plan. A year ago when we arrived, we were penniless. We trusted our Lord to take care of us, and he did—beyond our fondest expectations. We have been fed all year, we have been clothed, and some of us have been able to earn a little extra. God has been good to us. When we discussed how best we could honor him on this our first anniversary, we decided that the best way to show our trust and gratitude towards him would be to start out trusting again just as we did a year ago. So we decided to bring all the surplus he had given us during the year and start the new year at scratch."

From James M. Philipps, short-term missionary, comes the report of a new orphanage sponsored by a Korean business man at Sangju. The place is aptly named "The Home of Boy." It is located on a lovely plot of ground far from any town. Apple orchards and persimmon trees surround it.

The founder of the orphanage, Ko Chung-Sun, having no children of his own, has put all his funds into the project. The institution cares for more than seventy children orphaned by the war. Led by a seminary student, the boys are organized into Bible clubs. According to a Korean pastor who questioned them recently, they have a remarkable knowledge of the New Testament, and especially of the life of Jesus. Ko Chung-Sun has made his orphanage the nucleus of a new church with a Sunday attendance of 120.

Although more than three hundred Presbyterian pastors have been killed in Korea since the beginning of the war, the Church there is proving itself strong in the face of adversity.

Korean Christians, refugees from Pyengyang, worship as many homeless Koreans do, in a tent. This one is in Pusan.



## Korea

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With heads protected from dust, Korean women

## Chapel for Congress

The U. S. Congress may establish a chapel in the Capitol for its exclusive use.

Last month the Senate and the House received a concurrent resolution calling for the Capitol architect to prepare a room conveniently located near the Rotunda "to be used as a chapel with facilities for prayer and meditation." It was sponsored in the Senate by Senator A. S. (Mike) Monroney of Oklahoma and in the House of Representatives by Brooks Hays of Arkansas.

"We believe that there is a long-felt need among members of Congress," the two said in their joint statement "for a convenient place in the Capitol where they might retire for prayer, and that in keeping with the American principles of complete freedom of worship, each might find in the chapel facilities for expressing his religious faith."

## Burglars Beware

After breaking into Grace Baptist Church in Trenton, New Jersey, and finding nothing he wanted, forty-four-year-old Hans Benning, a church thief, put an end to his career by attempting to burglarize Trenton's Prospect Street Presbyterian Church.

It was an inglorious end, too. But how was a mere burglar to know he'd picked a church whose assistant pastor once turned down a professional football offer to become a minister?

The Reverend Leonard A. Watson, thirty-year-old, 250-pound, six-foot as-

sistant pastor was entering his office when he saw the burglar prying open a cabinet. The intruder ran out into the empty sanctuary with the pastor close behind. Amidst the pews, Mr. Watson brought him down with a clean, jarring tackle. The burglar struck out at Mr. Watson with a screw driver. Then the minister turned on his best combination: hammer-lock and choke-hold. That was it.

When the police arrived, they learned that husky Mr. Watson once played tackle for Whitworth College in Spokane, Washington. Upon graduation, a professional football team, the Baltimore Colts, offered him a contract. But he did not accept. Instead he entered Princeton Seminary in Princeton, New Jersey, from which he was graduated last June.

## Change for CROP

The relief agency which for five years piloted "friendship trains" of food and clothing to Europe and Asia—Christian Rural Overseas Program (CROP)—last month became a part of the National Council of Churches' Department of Church World Service.

No longer participating in CROP are its two other sponsors, Lutheran World Relief and the National Catholic Rural Life Conference.

According to the Reverend Wayland Zwyer, assistant executive director of Church World Service and chairman of CROP's coordinating committee: "The past year has been a disappointment to the three agencies, not because dona-



Examining blueprints of Capitol building to find space for proposed Congressional chapel are (from left) Dr. Bernard Braskamp, chaplain of the House of Representatives and former pastor of Gunton Temple Memorial Presbyterian Church in Washington; David Lynn, Capitol architect; and Representative Brooks Hays of Arkansas, chapel resolution co-sponsor with Senator Mike Monroney of Oklahoma.

**Pastors in the Far East:  
 How and Where They Are Trained**

**KOREA.** True to their traditional conviction that an educated ministry is a more effective ministry, Presbyterians cooperate in establishing theological seminaries in the foreign field. In the Far East where Communism threatens most strongly, we are thoroughly training leaders for the Christian Church.

Latest of these schools is the Theological Seminary of the Presbyterian Church of Korea at Taegu. Started by the General Assembly of the Presbyterian Church of Korea, the seminary is supported by American Presbyterians U. S. and U. S. A. The school opened this fall with an enrollment of 508 students.

Acting president of the seminary is the Reverend Archibald Campbell, for thirty-five years a Presbyterian missionary in Korea. Princeton Theological Seminary students recently sent \$2,700 for food, clothing, and books to the Korean students.

President Archibald Campbell, in a recent letter, stated: "Our registration is well over 500. We turned down at least fifty students. . . . We are undoubtedly the largest seminary in the Orient and the largest Presbyterian (seminary) in the world. And now get this. We have no buildings, we have no dormitory, we have no library, and we have very little money. . . . We are using two churches for classes to meet. . . . We are using . . . church basements, Sunday school rooms, rectory rooms as dormitories. They are cooking rice out in the open. Today it rained. So they didn't get any supper. They never have any lunch, of course. . . . They have no blankets and sleep on board floors. If you should find a thousand dollars lying around somewhere, send it over here.

**JAPAN.** Supported by Presbyterians in cooperation with six other denominations is the Tokyo Union Theological Seminary of the United Church of Christ



Teatime in social rooms of Tokyo Union Theological Seminary. Enrollment is 250, of many denominations.

in Japan. The enrollment of some 220 men and thirty women represents more than a dozen denominations.

The new campus on a wooded ridge in the suburbs of Tokyo has eight buildings and is only three miles from the new International Christian University.

Dr. Sam H. Franklin, Jr., Presbyterian missionary, is professor of Christian Ethics and Applied Christianity, and Mrs. Franklin is assistant professor of English.

In 1949, with the help of a special grant from the Presbyterian Church in the U. S. A., a Rural Center for Practical Work was established in the country, forty miles east of Tokyo, to acquaint theological students with the problems and possibilities of work among the fifty-two million rural people of Japan.

**PHILIPPINES.** The Union Theological Seminary at Manila, founded in 1907, unites the efforts of five major denominations. On one of the main avenues of the city, the seminary building was reconstructed since the war with Restoration Fund aid.

President is Presbyterian missionary Albert J. Sanders, and Alexander Christie is professor and director of field work.



No truant problem. Leading students in worship at new Presbyterian Theological Seminary, Taegu, Korea, is Rev. Archibald Campbell, seminary's president and for 35 years a missionary in Korea. Seminary enrollment is 508.

# "UNTO OTHERS"

## Church Aids Korean Amputees

One of the most dramatic assignments ever to be undertaken by American missionaries last month called a team of specially trained men and women to the Third ROK Army Hospital in Pusan, Korea.

They are there to help Korean war amputees, of whom some 30,000 fill Korean hospitals and crowd the streets of Korea's cities and towns. "Little has been done for them and they are fortunate if their wounds heal and a crutch or stick enables them to hobble out to swell the host of beggars," says Dr. Reuben A. Torrey, veteran Presbyterian missionary who heads the seven-member pilot team.

**White-haired Dr. Torrey**, who lost one of his own arms during World War II when he was serving as a missionary in China, arrived in Korea in July to make arrangements for the project. Visiting one hospital he said, "There

was a large ward with 161 amputees waiting for further care. They were on army cots in such close rows it was difficult to get between them. I am especially interested in following up three cases I saw there. One had lost both legs and arms. He had an intelligent face, a Christian but such a wistful, hopeless expression. We must help him to find life and hope and usefulness. Another had lost both legs and the third both arms. Just three out of the many."

**Sponsored by Church World Service**, a department of the National Council of Churches, the project will be conducted in Pusan, where artificial limbs will be fitted and the men taught to use them, and in Kaejon, where a rehabilitation center is being set up.

"Psychological and spiritual problems [are] probably the greatest difficulty with amputees," Dr. Torrey says. To help the patients, counseling, special services, and Bible study programs will be given.

**When the entire team of American**

missionaries arrives in Korea—two are still in this country preparing for the job—the group will include Dr. Paul S. Crane, a surgeon at the Southern Presbyterian Hospital in Chongju; Mrs. Edward Adams, R.N., wife of the Presbyterian Church U.S.A.'s field representative in Korea; Miss Thelma Maw, R.N., who is serving as physiotherapist; Miss Louise Skarin, R.N., who is completing language studies in the United States; Dean Schowengerdt, young Methodist missionary; and Paul Kingsbury, thirty-one-year-old Presbyterian missionary. The latter two spent this summer at the Institute for Crippled and Disabled in New York City, learning how to make artificial limbs. Mr. Schowengerdt sailed late last month; Mr. Kingsbury will join the team later this month.

**The missionaries are manufacturing** the artificial legs, arms, hands, and feet out of aluminum gasoline tanks discarded by the air forces in Korea. They plan to train Korean technicians as

rapidly as possible to take over the prosthetic shop, and to train Korean operators for the knitting machines which they imported to knit socks for the amputees.

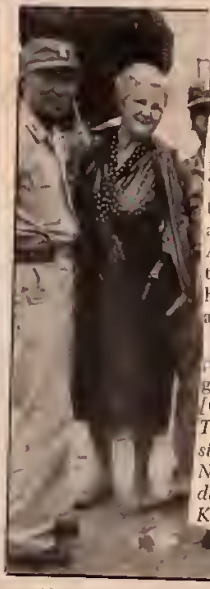
Mr. Schowengerdt and Mr. Kingsbury will also direct the rehabilitation program, setting up shops in carpentry, tool-making, metal working, and other trades. "We are not expert workmen, but we will try to get skilled Koreans to train the amputees," Mr. Kingsbury said recently. An agricultural missionary, he added that farming will also be taught. "We hope to get as many back on the land as possible."

**The project is sponsored jointly by** participating mission boards, and by gifts from interested persons.

*[Gifts for the project may be sent to the Treasurer of the Board of Foreign Missions, 156 Fifth Avenue, New York 10, New York. They should be clearly designated, "For the Rehabilitation of Korean Amputees."]*



Dr. Reuben A. Torrey, Presbyterian missionary who has gone to Korea to aid war amputees, stands behind two young men he hopes to help find normal lives again. Veteran at right is quadruple amputee.



Above at left are Mrs. Edward Adams, one of the three nurses on the team; two Korean prosthetic specialists; an Army officer whose new legs are made from discarded gasoline tanks of airplanes; and Dr. Torrey.





Safe from Korean war, on isolated Cheju island, five of 1,700 children in Bible Clubs relax with leader, seminarian Chai Ki Kon.

## Korea's Island Haven

*Cheju-Do, once known as Quelpart, is an island province of Korea located in the East China Sea sixty miles south of the mainland. Seventeen miles wide and forty miles long, the island was formed by eruptions of now extinct Mt. Hallasan which rises to 6,558 snow-capped feet in the center of the island. The island is so well supplied with lava that houses and walls are built of rock, in*

*contrast to mud construction on the mainland. In ancient times Kubla Khan built 100 ships on Cheju-Do for his invasion of Japan. More recently, Japan used the island as an army-training and bomber base in its war with China. Since the start of the war on June 25, 1951, the Republic of Korea has trained soldiers there; and now 60,000 refugees from the fighting on the mainland have*

*crowded onto the island. In this group are 10,000 Christians and 400 Protestant pastors. A team of missionaries, including Presbyterians Rev. Francis Kinsler, Rev. James Phillips, and Raymond Provost (who took the pictures for this article), recently visited Cheju-Do to do what they could to help. This article is made up of excerpts from their report of the trip.*

—THE EDITORS

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**RADIO AND TV**

**Tops in Radio**

Of course, what's "best" may be a matter of

personal taste, but here are some suggestions

By **CLAYTON T. GRISWOLD**

PERSONS WHO SHOULD KNOW tell me that, in the expanding days of radio, one network produced a certain program for almost a year before discovering that not a single station was airing it. But during the more recent years of audience measurement, such a thing is unlikely to happen. As a matter of fact, advertisers and radio people make careful studies to determine the kind of program that will attract the largest audience of those people most likely to buy the goods or services they are trying to sell. For example, Carter's Little Liver Pills once sponsored the spine-tling program called "Inner Sanctum Mysteries" but their sales curve showed no increase whatsoever. Then it dawned on the agents that people with

a nervous system strong enough for Inner Sanctum Mysteries would not have the slightest interest in liver pills. So they switched to a program featuring nostalgic tunes of an earlier generation. The new program attracted an audience of people in their fifties and sixties and the sales curve for liver pills began to climb.

Which leads to the suggestion that listeners might be equally clever in their selection of the programs to which they listen. Scattered throughout the broadcasting chaff, there is a great deal of wheat worth finding. One way to discover it is to watch the newspaper listings and through trial and error make a family list of "Radio's Best." Another help is to subscribe to the best program guide your area affords. For example, a group of teachers in northern New Jersey publishes three times a month a



Rev. Louis H. Evans this month is directing *National Vespers* on Sunday afternoons.



MISSIONARY Francis Kinsler (center) at rural church built of rock.



THIS MAN'S TRADE is making rope from rice plant straw.



WITH SCHOOLS taken by the army, children have classes outdoors.



MR. KINSLER meets with refugee pastors from Korean mainland.  
DECEMBER 8, 1951



AMERICAN chaplains brought war orphans from mainland.



KIM SIN SAM, 84, is pillar in church that meets in her house in Mo Seoul village.



COMMITTEE from Pyo Sun Church (background) welcomes American missionaries.

**D**URING the Japanese occupation (of Korea) the conscription of men for labor in the factories of Japan diminished the (island's) male population. In the Communist uprising of a couple of years ago, some 70,000 of the . . . inhabitants were killed, leaving a population dominated by women. Indeed most of the occupations have to be carried on by girls and women, even the deep sea diving for seaweed, the fishing, the work in the fields and shops. Some investigators claim the numerical superiority of women may be four to one, or three to one, but it is popularly claimed to be thirty to one. . . .

Because of the fear of Red (guerillas) who still live in the foothills (of Mt. Halla-san) the population has moved to the outer rim of the island. There they live behind their high stone walls, topped by branches of thorns . . . and guarded by primitive towers. The watchmen are all too inadequately armed, some of them with only a six-foot spear for protection. . . . Today the guerillas come down to the coastal villages and towns to kill and take food and supplies and leave terror and despair behind them. Two nights before we reached Sugipo, they had raided that town, killed two guards, and carried off two. . . .

Among the refugees gathered on the island are ten thousand Christians and four hundred Protestant pastors. It was to these that (we) . . . had come to minister. On (our) first day (we) went to the church in the port-town of Sugipo. The church was packed and the congregation overflowed into the courtyard. . . . This morning they were holding the installation service for their pastor. . . . Two years ago the (Korean) General Assembly had sent Mr. Han to this town as an evangelist. . . . In the months that followed, . . . many were added to the church. . . . Just two years later the little congregation was strong enough to take on the support of its own pastor. After the service, (we met many) old friends, one after another—a man baptized years ago in a village out of Pyongyang, students from the colleges and seminaries in Seoul and Pyongyang, and even a church leader who had been in slave labor under the Reds and escaped. . . .

Although the refugees have been housed in the homes of the islanders, there still remains the problem of food. The government is providing each refugee three bowls of rice a day, and in cash fifty won to buy fuel to cook the rice with a vegetable or relish. That may have been sufficient when the authorities counselled together in June 1950, but by March 1951 exchange had fallen in eight months from 1,800 won to 10,000 won to the U. S. dollar. That makes today's provision for fuel and

(Continued on page 16)

# My Right and My Cause

## A Story of the Bible in Korea

BY HENRY H. RAGATZ



Sec. Young Bin Im

THE MAKING of the Hankul revision of the Korean Bible and the stirring story of the preservation of the manuscript during the Korean conflict by Rev. Young Bin Im, General Secretary of the Korean Bible Society, are both well known to *Record* readers.

This story has now been told on film.

Many who see this new Bible Society motion picture will be impressed by Mr. Im's modest consecration to his work. It was not easy for him and his wife to reenact the days during which the Seoul Bible House

**Editor's Note.**—This newest film on the work of the Bible Societies in the Far East is the second to be produced this year. Regular readers of the *Record* will recall that the May 1955 issue announced the release of "The Living Word in Japan," a 16-mm, free-loan, color presentation of the Japan Bible Society at work revising, publishing and distributing the Scriptures. The order form on this page will enable churches, church schools or others to obtain on a free-loan basis one or both of these important motion pictures.

was burned by the retreating North Korean Army, with destruction of 400 pages of revision manuscript, the hiding of the remaining pages and the long period of time when he was forced to hide from the enemy military police.

All the scenes were photographed in Korea, except one showing a Korean family reading from the new Hankul revision. The music used on the sound track was composed by Rev. Andrew Whang, a personal friend and former colleague of Mr. Im. Mr. Whang also made the translation for the Society's publication in Korean of the Sermon on the Mount. He and the members of his family comprise a Korean orchestra and have given many concerts in this country. In addition to the Korean harp, pipes and drums heard in the orchestra numbers, Mr. Whang plays the *tanbo*, a small, hand-held Korean pipe organ, and the *hoon*, similar to an ocarina.

Rev. John T. Watson of the British and Foreign Bible Society, recently in this country on his way home from a tour of the Orient, said: "Now is our time in Korea. The Bible Societies have accomplished a tremendous

task in Japan and Korea, but now we must find the means of placing copies of the Scripture in the hands of the millions who need it. The necessary revision work has been done, and printing facilities are available. But especially in Korea the economic situation is such that the average person cannot pay even the equivalent of a few pennies for a Gospel. In the providence of God we must find the way to supply the Word in large numbers."

The Secretaries of the American Bible Society offer this picture to American Churches, with great rejoicing in the story it tells of progress in the work of the Kingdom and with confidence that Christian people will respond to the present-day opportunity for us to share our abundance with friends and neighbors who need so much.

The picture, "My Right and My Cause," is a 16 mm Kodachrome color-sound film. It runs twenty-seven minutes. It may be booked free of charge from your nearest Bible Society office; or inquiries may be addressed to American Bible Society, 450 Park Avenue, New York 22, New York.

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- Please order well in advance.
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**OVERFLOW CROWD** sits on ground to attend installation of Reverend Han Ki-Choon as pastor of Suguipo's Presbyterian Church.

vegetables equal to one-half cent a day. . . . Through its "One Great Time for Sharing" the Church in America is making it possible for a few of the families of pastors and teachers, a few of the widows and orphans of church and school workers, to get a little more relish to go with their rice. The treasurer of the Presbyterian Mission (in Korea) sent 13,000,000 won to Cheju-Do for this purpose in March. Other missions are also helping their workers and leaders. . . .

A sight that is hard to bear is the countless number of children growing up without the normal influence of home and school. The army has taken over school buildings to billet its men so there are few schools. Playing on a bit of frozen ground, hugging a bit of sunlight, or seeking the shelter of a wall or tree from the merciless heat of summer, watching hawklike in the market place for a piece of money or a chance to steal a bit of food are children, children

everywhere with nothing to do.

A former Bible Club leader, a refugee himself, had gathered some of these youngsters in a church or a tent, or out under the trees and started teaching them the three R's, and along with that what it means to follow Christ. Daily he taught them for three hours.

Years ago in Pyenyang the Bible Club plan had been developed the hard way, with mistakes and failures, and the opposition of the then-ruling Japanese government; . . . but through it all thousands of poor street urchins became responsible Christian young people. One alumnus of the first Club in Pyenyang is now leading a class of 500 young people every Sunday in the city of Pusan. Now on Cheju-Do another Bible Club of poor children welcomed us, having a "Welcome Worship Service"

(that's their name for it). . . . Later the leader of this Bible Club wrote that he had started another group of teenagers, meeting each night for high school work. He concluded, "I looked up while they were praying and each mouth moved as all prayed aloud at the same time. These who are sea divers and field workers and were anti-Christian are now talking to the Lord. Isn't it a miracle?" . . .

About a month after leaving Cheju-Do we received word that the Christians on the island had started thirty new Bible Clubs, thirty-three Sunday schools, and sixty new preaching places. While we were in Cheju City, we saw the churches filled and many more worshippers standing outside. In the evenings the children were told a story and sent home early to make room for others to come in. Yet even more stood outside who could not get in. . . . Hearing them sing and pray, (we) knew that whatever else these people had lost, they had not lost their faith.

**PHOTOS BY  
RAYMOND C. PROVOST**



*On his way back home,  
after a long day of distributing Gospels,  
this colporteur in northern Honshu,  
Japan, meets an old farmer.  
He shows him a set of Gospel Portions  
in the new colloquial (Kogotai) translation.  
The farmer takes several of the books*



## This is How Christmas Comes to Japan

EXCEPT for the United States, parts of the British Commonwealth and Western Europe, the entire world has no other source for the Bible than the great missionary Bible Societies. Indeed, the populous nations of the Far East, of Southeast Asia, the entire Middle East, the continents of Africa and Latin America look to the Bible Societies for the Book of Life and Hope.

For thousands of these people this will be their first Christmas. They will know about the birth of the Saviour and His redemptive life because a Gospel, Testament or Bible in their own language has been put into their hands. This is how Christmas comes to the hearts of a people.

At the center of the Bible Society's work are thousands of men on nearly every continent who carry the Book and tell the people of its message. These are the colporteurs—travelers and carriers of Bibles. They are dedicated men who are at the cutting edge of Christian evangelism, whose days begin and end with the words, "I have a book here." They are the men who bring Christmas.

On these pages are pictures of colporteurs in Japan at work in the northernmost island of Hokkaido. Remember as you see these photographs that less than one half of one percent of Japan is Christian, that her average annual net increase in population more than doubles the size of her entire Christian community.





For three years now LIFE's photographers have been riding the potholed roads or climbing the mottled hills of Korea to report the zigzag course of war or peace. Like the rain-bow's end the action of the moment always lay beyond one or a dozen ridges, necessitating some amount of travel to get the photographer right on the scene, the only place where he can practice his profession. Last week things changed—though not necessarily for the better—for the news in Korea came directly and forcefully to the war correspondents' doorstep, providing part of the article on the explosive situation in Korea which you will find on pages 19 through 23. LIFE Correspondent Don Wilson reports it this way in a cable from Seoul:

"After a day of jeeping around the front, Photographers Mike Rougier and Jun Miki were attending a cowboy and Indian picture show near the billets when they heard a distant but powerful explosion. Piling out of the movie, they rushed for the LIFE office near the billets to get their cameras. The lights went out just as they

reached the room. Rougier said, 'I had a slight feeling that something was swooshing down and I told Miki to get down—but a little late.' At that moment a Communist plane

dropped another 250-pound bomb just outside the billets. Glass flew about the room as Rougier dived under a bed and Miki flopped in a corner amid the duffe bags. In the pitch dark they found their cameras and flash equipment and rushed out to photograph the still-burning bomb and two men who had been injured (*pp.* 20, 21). Rougier suffered a slight cut on his knee from the flying glass in his room. Personally, I had gone to bed and slept through the whole affair."

Next day the news came again to the billets, as 150 Korean high school girls marched there in a wild demonstration against the proposed truce with the Communists (*pp.* 22, 23). Reported Wilson, "We don't have a simple,

easy answer to the international problems which will satisfy a frenzied little Korean girl. Some of the correspondents would just as soon go back to traveling to the news."



WILSON, MIKI, ROUGIER BESIDE BOMB CRATER

the islands has grown with his developing stature in the world body, and Defense Secretary Ramon Magsaysay, a newcomer to Philippine politics who is generally given credit for the honest conduct of this latest election. But even they, unlikely candidates of a party riddled with a corruption neither would tolerate, would have tough sledding against Laurel. Americans may wonder why Filipinos would return to power a man who collaborated with the Japanese. Protestant Americans may be particularly mystified to learn that he is the choice of many, probably the majority, of the Filipino Protestants. The answer is not hard to come by. Filipinos believe Laurel is honest. He is first and last "pro-Philippine" rather than "pro-American" or "pro-Japanese." This does not mean that he is "anti-American." It does mean that where there is a clash in interests between his country and the United States, or any other nation, he puts his homeland first, as in the case of the infamous Trade Agreement. In the developing battle for the republic's peace, wise Americans will keep hands off. The strong support given President Quirino in the resulting measure of responsibility, would be a mistake of the first magnitude might produce malignant "anti-American" little or none now exists.

### A Trial Balloon for Mr. Truman?

HAS public indignation begun to pressure Truman that his nomination of ambassador to the Vatican was not so political a move as it first seemed? A column syndicated by David Lawrence to 20 newspapers on November 20 raises the question, as a veteran Washington correspondent and publisher of *U. S. News & World Report* House "sources." Presidents under fire have used newspaper columns to launch test of public reaction to changes in policy. This column, based on the possibility that Truman may not be able to secure Senate confirmation, had all the marks of a trial balloon with a flat affirmation that "no matter what delay or block confirmation," Mr. Truman would send a representative to the Vatican. The cause the President's honor is involved. "Truman made a commitment to the pope that he would send a representative to the Vatican, and he must keep that pledge." No details concerning this proposal, Mr. Lawrence did not tell when Mr. Truman was asked under what circumstances, through what channels, or with what limitations. Simply, there is no communication by the President to the pope, and Mr. Truman would make good on it, without regard to what the country at large thinks. At this point, however, Truman made a sudden shift. He admitted that the appointment may not go through. Then, surprisingly if . . . General Clark himself asked to be withdrawn." If Clark withdraws, another nomination were then blocked, said Mr. Lawrence, President intends to go back to the old

"personal representation." Taylor resigned, that sort of demerit that is all he can get would settle for that informed David Lawrence.

### End of an Era In Nepal

MOST AMERICANS or gave only a glimpse of the small and isolated Nepal on the per cent of their population.

### Hungarian Bishop on Korea

SIR: "In this grave and perilous hour the breaking of the deadlock in Korea is the immediate and essential step to be taken" on the road to any "wider constructive activities" in international relationships. So ends the "plea" of the central committee of the World Council of Churches addressed from its meeting at Lucknow to the United Nations. This plea is a dramatic expression of deep Christian solicitude. We can sense in it the throbbing of the heart of the Christian church, feeling her responsibility for humanity. I would not endorse every detail of this plea with my signature, but taken in its entirety I have no doubt that, in a deep oneness of faith, we are in full agreement with it. I am also gladly assured that—as the central committee expresses itself in fearless assurance—"it reflects the great body of Christian opinion throughout the world." The view taken here concerning the facts and the concrete proposal laid before the U.N. by this our largest common Christian organization constitutes really the first step of any action by which we may render an essential and hopeful contribution to a disentanglement of the international situation.

Why so? The view taken here concerning the facts and the reasonable proposal resulting therefrom involves an unflinching facing of realities and a fearless decision of faith. Christians and Christian churches are constantly threatened by the grave temptation not to face the facts or at least not to see them as they are in reality. The world situation is extremely complicated and only people of a very weak judgment are able to view it in a simple construction. But it is always the first step which the decisions of Christian faith have to take in obedience.

In this very complicated world situation of ours there is one outstanding fact which cannot and must not be overlooked: devastating warfare is going on since years, and it is of the nature of fire to tend to spread out. Can there be for Christians and Christian churches any other point of de-

### N C E

parture among the many factors of the present world tension than a clear recognition of our duty to make an end to "the suffering and anxiety which the wars now raging inflict" upon people, as an antecedent condition of the settlement of all our other questions? This is the end of the tangled thread where it has to be taken hold of. This is the critical point at which all Christians must come to an agreement, irrespective of the question whether or not their agreement coincides with that of non-Christians.

The object at which our endeavors should aim seems to me to be quite clear: Within the uttermost limits of our possibilities we should strive for bringing about personal negotiations between the highest authorities of the great powers. A realistic view of things should involve for us the conviction that the use of armed force is utterly unsuitable for the problems of the present world situation. And—we are Christians! Our strategy cannot be other than that of fervent love toward man in his deadly peril, and devoted personal service as its expression. Living, as we profess to do, under the rule of God reconciling the world to himself through Jesus Christ, we are under the obligation, more so than anyone else in this world, to take up the cause of those who are the victims of the present bloodshed. Even though our views differ as to the reasons and the beginnings of the Korean war, no honest Christian can be of any other opinion than that this war must be stopped as quickly as possible.

The way in which we may render our contribution is to pray unceasingly in the humble confidence of faith that God may enlighten the responsible leaders of the nations as to the futility of the bloodshed going on at present, and to proceed, in the fearless and determined obedience of faith, in imploring even those who are seemingly closed to imploration that, keeping in view the issues of life and death which are at stake for the millions of the world, not excepting their own nation, they consider in deadly earnestness the only way out, that of negotiations.

And here I cannot but think in sincere love especially of the Christians of America. There are many among them who have already experienced the deepest human pain, the loss of their husbands or sons in the Korean war. Should the conflict spread out, even deeper and more universal tragedy would befall them in their entirety. Whom might the world expect to stand up in this matter with more courage and determination than just the Christians of America—who, by the way, may perhaps appeal to the leaders of their nation who in most cases profess to be Christians themselves?

To cast doubt upon the fruitfulness of negotiations in advance or to declare them even to be hopeless, would be lack of faith for which no reasonable support could even

auspices made an address that "smacked of proselytizing" in Youngstown, Ohio, public schools. . . . East Germany continues to imprison members of Jehovah's Witnesses. The latest roundup of 66 brought to 774 the number now in prison. . . . The American Jewish Congress is the first body of that faith to go on record against the Vatican embassy. At the same time, the Republican-controlled state senate of Massachusetts adopted a resolution congratulating President Truman for having decided to send an ambassador to the Vatican. Recently released Roman Catholic statistics show that the diocese of Worcester claims that 47 per cent of the total population are Catholics; the diocese of Springfield, 46 per cent; the archdiocese of Boston, 44 per cent. For a political analysis of the reasons for the Vatican nomination, see *U.S. News & World Report*, November 23, page 20. . . . The Prohibition party has nominated Stuart Hamblen, Hollywood cowboy singer-evangelist, for president. . . . Bishop Otto Dibelius, who presented the desire of the Evangelical Church in Germany for unification of the nation to West German Chancellor Adenauer (see "The Struggle in Germany" in last week's Century), has now made the same representation to East German Premier Grotewohl. Premier Grotewohl promised Bishop Dibelius that his government would not lag in pushing for the reunion of all Germany.

## Is It Peace in Korea?

**N**EGOTIATIONS on Korea have reached the stage where a truce seems imminent. Whether this will come before Christmas, as some correspondents have forecast, is far from sure. Apparently, however, neither side wants another winter campaign. Recollection of the dismal outcome of MacArthur's "home by Christmas" drive a year ago cautions the public against expecting too much too soon. Yet in every nation with troops in action, there is greater hope than ever before that the discussions at Panmunjom are about to bring a cease-fire.

### I

As this is written, negotiations on the location and nature of the line along which the truce will be established are believed to be nearly completed. It is said that the line will follow the present front and that it will be demarcated by a buffer zone two and a half miles wide. The United Nations proposal is reported to be that, after this line has been drawn, no final agreement shall be signed, no cease-fire order given, until three other subjects on the agenda of the Panmunjom conference have been settled. These concern the provisions for patrolling the truce, for exchanging prisoners and for withdrawing Chinese and U.N. forces from the Korean peninsula. The U.N. wants these agreed on within another thirty days.

In view of the excessive slowness which has marked the negotiations so far—a slowness reflecting the fact that neither side trusts the other, but that both are looking for trickery in every proposal—there can be no optimism that the final truce agreement will be reached inside the thirty-day limit. But if the line is drawn, a virtual truce for at least these thirty days will immediately settle over the

front. No troops can be expected to go on fighting for small bits of ground that may later be handed back to the other side. And if the fighting is once stopped, there is good reason to believe that it will not start again.

Both sides, in the event a truce is signed, will claim victory. The Chinese Communists will say that the threat of an American invasion of China has been stopped. (There are still many Americans who do not realize that this is the picture of the war which has been spread throughout China—a belief that the United States was about to use Korea as a base from which to invade Manchuria and from thence to drive toward Peiping in an effort to overthrow the government there.) The Korean Communists will say that they have held virtually all their old territory. And the U.N. will make the most possible of the defeat which has been inflicted on Communist aggression. The Republic of Korea is about to emerge from the war with its territory intact.

### II

Actually, the Korean war is ending in stalemate. The idea that this has been simply "police action" is no longer held by anyone. And the conception that the U.N. can maintain a mobile force, always ready to repel aggression, requires re-examination. When the United States went into Korea, an easy victory was anticipated. The U.S. forces were to discharge the functions of an international sheriff's posse—a true "police action" against lawbreakers. It turned out, however, that the North Koreans, though deficient in air strength and mechanized weapons, were a formidable foe. When Communist China came in, and especially after the air strength of the Communists began to build up, Tokyo headquarters was confronted with a first-class military problem. Other nations in the U.N. had to be called on to help meet that problem. The United States has finally been forced to send almost 500,000 troops. As a result, the military commanders are ready to settle for an armistice which leaves both sides about where they were at the start.

Yet they are not where they were. The losses in both armies have been so heavy, the human misery on both sides of the fighting front has reached such appalling proportions and the devastation is so widespread that Korea presents a radically altered situation from that which obtained on June 25, 1950. In the higher councils of both belligerents, there are plenty of lessons on which to reflect. The Communists now know that the United States means to hold a grip on the entire Pacific area and will not tolerate a Communist advance which threatens that grip. Korea was such a threat, for it aimed to bring the Communists within easy striking distance of Japan, America's new advanced base in the western Pacific. Both to the Communists and to our U.N. allies, here is a fact of utmost importance for the future.

On the other hand, the United States has been given a sobering reminder of the difficulties and costs involved in acting as an Asiatic power. The Korean campaign has cost the U.S. more than 100,000 battle casualties. No figures have been published on the financial cost, but it must be immense. If the war had been carried into China, this nation would have found itself in a struggle whose dimensions—human, financial and political—would have

been simply beyond calculation. The notion, sometimes advanced by politicians and in the press, that such a war could have been easily won by resort to the atom bomb, so far as we know is held by no responsible military men.

### III

Is it to be peace in Korea? If the negotiations are concluded satisfactorily and an armistice accepted, will that bring a genuine peace? There will be peace, but only in the sense that the slaughter will stop. Korea itself will be left a house divided. American military leadership will continue to be apprehensive because of the exposed position of our occupation forces. From their bases along the armistice line the Communists can renew their attack at any time. When the postarmistice situation is viewed from the standpoint of the Communists, equal reason for uncertainty can be seen. The U.N. armed occupation of South Korea will continue, and so far as the United States is concerned we do not expect that it will be withdrawn for a long time. When coupled with our support of the Chinese Nationalists on Formosa, this presence of an American army in Korea will always look to Peiping's equivalent of the Pentagon—and to Moscow's—like a threat of a two-pronged invasion of China. In such a situation there is no basis for confidence in a lasting peace.

Moreover, the civil problem of Korea remains. The U.N. has saved the Republic of Korea from being engulfed by Communist aggression. But for what has it been saved? Will the end of the fighting be followed by the establishment of good government? Will it bring to the tormented Korean people promise of a stable and free order? A harder problem now faces Korean patriots than before the invasion. There is much more to be done to establish a worthy democratic nation. The benumbing misery throughout the country and the terrible losses of such leadership as had emerged in the Republic of Korea leaves less with which to tackle that problem.

Something beyond continuing an American occupation and returning the old Republic of Korea government to Seoul will have to be done if a true peace is to be built on the opportunity an armistice will bring. What can that be? We are not sure. It cannot be an indefinite continuation of U.S. control. The alternative seems to be some sort of United Nations action. At this point our thinking goes back to a belief expressed in these columns before the fighting started. What we would like to see is a U.N. program for the rebuilding of Korea, based on careful examination of the situation by a commission of Asian members of the U.N., with the cooperation of the United States, Russia, Communist China and Japan if that can be arranged, and with the resulting proposals to be administered by the U.N. acting in the capacity of adviser and helper (but not the supplanter) of the government of the Republic of Korea. Something of this sort might lead to a relatively stable peace.

Whatever is done, let it be done with and through the United Nations. Mr. Acheson's unfortunate speech in which, by the omission of Korea from our areas of interest, he set the stage for the war, showed how little Washington, acting alone, is competent to deal with this problem. It is remarkable to what a degree other nations in the U.N. backed us after our blundering helped to bring on the

Communist invasion. We hope, therefore, that the United States will now give the U.N. a chance to prove its capacity for constructive statesmanship. The U.N. has called for a free and united Korea; let it be the agency to show how, with Communist aggression halted, this can be achieved. With American support assured, an invitation to the world body to come forward with a workable program for rehabilitating the entire Korean peninsula, or as much of it as the U.N. can reach, would be the greatest challenge it has faced to prove its worth. Such an invitation to the U.N. would be more than a challenge; it would offer its greatest opportunity.

Whatever followed, the U.N. would at least approach the rebuilding of Korea from a different angle than would the Pentagon. A Korean truce under the control of the Pentagon, on this side of the armistice line, would resolve itself quickly into a military problem in preparation for an expected renewal of hostilities. But a truce with the U.N. in the role of "best friend," guiding the Republic of Korea to stable government, could develop into a constructive contribution to the building of a lasting peace in the Far East.

## Old Gods Waiting in the Shadows

[EDITORIAL CORRESPONDENCE]

*Tokyo, November 14.*

SINCE I last visited Japan in 1940, changes have taken place which are not easy to appraise. Japan has been defeated in war, but this vanquishment differs from anything previously seen. The victor is omnipresent, but he tries hard to guide instead of ruling, and makes it clear that within a few months even that will taper off. The moment a visitor steps from the plane which has brought him from America in less than 40 hours, he sees American and Japanese officials working together, apparently as equals. If he retains memories of prewar engagements lost to sticky Japanese customs men, he may take a little satisfaction in observing a new accession of magnanimity on the part of a notoriously unaccommodating profession.

If the visitor was impressed in the old days with the dictatorial power of an imperial regime, he is reminded of the transitory nature of that kind of glory when he sees the personnel of the occupation everywhere, particularly in the best hotels, the most comfortable clubs, the most desirable houses, the largest automobiles and the plushiest churches of the capital city. He is told that defeat has done the Japanese untold good by Americans who have no notion of advocating that medicine for their own country, but who unfeignedly admire the Japanese for the way they have swallowed it and continued to smile.

What is behind that smile? In the few days I have been here en route to Korea, I have found nobody who does not believe that it represents a genuine good will, an honest desire to measure up to the responsibilities which the Western world is again thrusting upon Japan. Yet some elements of contradiction appear which keep raising

does not move as decreed, the Council threatens, state subsidies will be withdrawn and a separate administration may be set up in the Soviet Zone.

This Communist move climaxes a long line of harassments of Protestants in Germany, including kidnapping, imprisonment, and more recently, the substitution of "progressive" pastors for scheduled religious speakers on radio programs; confiscation of "self-denial pennies" offered by congregations for Christian charitable and educational work; and reduction of the subsidies of parishes that did not cooperate with the National Front (Communist) movement.

In Poland, reports that the government had adopted a repression policy toward the Evangelical Augsburg Church, largest Protestant group in that predominantly Roman Catholic country, were supported by the confiscation of Warsaw's Holy Trinity Lutheran Church, and the refusal of the government to sanction the election of Dr. J. Szeruda as Evangelical Bishop.

Also in Poland, persecution of Roman Catholics has been flagrant enough to stir the wrath of the Protestant British Council of Churches, which recently expressed "indignation at the sufferings of the Roman Catholic Church in Poland." "The United Nations Declaration of Human Rights," the Council continued, "is being systematically disregarded. . . . Poland is but one example of many countries where the witness of Christianity is threatened by the unrestrained power of hostile government."

In Czechoslovakia, the Communist government is acting out an old routine, filling in new names. Catholic Archbishop Joseph Beran of Prague is scheduled to be tried for treason and espionage, the culmination of a series of trials of Catholic clergymen who have declined to collaborate with state-sponsored "Catholic" educational institutions. Several hundred priests and nuns have been sent to concentration camps, while Communist-backed clergymen are issuing pastoral letters urging their colleagues to fall in line with the state, and warning priests who do not maintain collections for the Communist "volunteers" in Korea.

In Indo-China, where the French still hang on by a slender thread, anti-Christian measures against the three million Catholics in that country take a novel turn. The Communist slogan there is that Catholicism and Communism are really hand-in-glove—both share the aim of "liberation of the people." The Vatican edict forbidding fraternization of Catholics and Communists is denounced as "a machiavellian ruse . . . (of) . . . a satanic imperialistic and political state."

## Back of Old Baldy

One of the more effective tactical units of the U.S. Army in Korea is the musical combo. Combos are made up of six or seven men; their equipment consists of piano, drums, clarinets, trumpets, saxophones, bull fiddle (with rifles, bazookas, stretchers and ammo boxes in emergencies). Fighting men are likely to find a combo blasting away almost anywhere—at the shower tents just behind Old Baldy, at the medical-clearing stations where the litters are coming in fast, at the rest-area hoedowns helping G.I.s cut an Oriental rug with Korean belles decked out in latest Sears, Roebuck *couture*.

are not required to play in temperatures of less than 20° (though they often do, in contrast to Marine bands, which almost never play in weather colder than their own limit of 32°).

When they are working in combos, G.I. musicians are allowed to play the kind of music they themselves prefer. Since most of them are young draftees, musically well educated and hep as any hipster, their soldier audiences are treated to a repertory of numbers and arrangements more advanced than most Stateside bands would play for fear of scaring away cash audiences. But Army audiences also get the tunes they want, though sometimes in experimental arrangements. The



George Sweers

G.I. COMBO IN KOREA  
Less than 20° is too cool.

And wherever soldiers find a combo, they keep it busy.

There are eight Army bands in Korea: six in the divisions, one in Pusan and one in Seoul. Until a few months ago, each band had from 65 to 100 men, but recently an order went out standardizing all bands at 42 enlisted men and one warrant officer to bring about "a better utilization of manpower." Even so, each band manages to organize three or four good combos to balance the military marches with plenty of Dixieland, bop and progressive jazz.

**Modified Bop.** The life of a G.I. musician, even in the rear-line luxury of Seoul, would set his Stateside counterpart bawling for Petrillo. After playing for dances until around 11, he is likely to be up at 6 without even so much as a cup of coffee, bouncing over pitted streets to one of the airfields to play ruffles & flourishes and the *General's March* for marching brass. In winter weather, instruments have to be doused with antifreeze, and metal mouthpieces have to be kept in a bucket of antifreeze until the last minute. Army bands

tunes they wanted most last week were *You Belong to Me*, *Why Don't You Believe Me?*, *Dancing on the Ceiling*, *Wish You Were Here* and *Jambalaya*—a big current favorite.

Arrangers, like spectacled Private David Hillinger, 24, from the University of Michigan, who plays piano or drums in an Eighth Army combo, lean most to the high-speed, modified bop called progressive jazz. Hillinger does most of his arranging from records played by the Armed Forces Radio Service in Seoul and from the latest records and sheet music sent from home; the sheet music supplied to the bands by Special Services tends to be from months to a year late.

**On the Line.** Playing in a division band is usually a fairly safe job, but not always. During the first days of the war, the 96 members of the 2nd Division band suddenly found themselves almost the only force between division headquarters and the enemy. They put down their music and fought a delaying action with pistols, carbines and machine guns. A few months later, after another such unshed-



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BETTER SIGHT... BETTER SOUND... BETTER BUY

uled engagement, they had to burn their  
instruments in napalm at Pyongyang to  
prevent them from falling into the hands  
of the enemy. When the Communists hit  
Wonju early in 1951, 2nd Division band-  
men handled most of the ammunition  
used in the fight, then managed to pick  
up their instruments and play for the  
troops that were moving up. Soon after-  
ward, Bandmaster Earl C. Anderson got  
an order from Tokyo headquarters: bands,  
it said, should begin playing for the  
troops on the line, Said Anderson: "When  
we heard this, we laughed."

### Hands, Hat & Cane

The tall girls, smiling and spangle-  
breasted, glided into darkness as the lights  
blacked out and the brasses blared an en-  
trance for one of the oldest sets of trade-  
marks in show business—a twirling opera  
stick, dancing hands, and a battered top



Richard Meek

TED LEWIS  
Everybody is still happy.

hat. Only one thing was missing, and now  
came—the question everybody was wait-  
ing for, dreamily euphoric and hypnotic-  
ally assured: "Is everybody happy?" Ted  
Lewis was making another swing around  
the country.

Last week he was playing Manhattan's  
Latin Quarter, right across Broadway  
from where Rector's used to be. It was at  
Rector's in 1917 that Ted made his first  
hit in the big time, and his family, the  
Friedmans of Circleville, Ohio, finally  
learned what their wandering boy was up  
to. And it was outside Rector's one night  
that Ted acquired his famous topper in  
crap game with a cabbie named Missis-  
sippi. It has been part of his act ever since.

For the next 40 weeks or so, Ted  
will be asking if everybody is happy in  
cities which welcome him back year after  
year: Pittsburgh, Cincinnati, C

aim—

nds abroad. But an even greater  
stalks our footsteps and havers  
homes. It is the danger of men  
ve lost their sense of perspec-  
gotten their God, and neglected  
mber that victory belongeth un-  
Lord.

can begin now to exalt Jesus  
is Lord by word and by deed.  
remember that one person with  
ways makes a majority. We must  
cting as though Jesus were still  
nd begin to live joyously and  
tly in the secure knowledge  
ever liveth to make intercession

00-1-1)

O. Q. West Punjab, Pakistan,  
v. Clarence Falk—"Perhaps the  
thing in the next fifty years is  
youth with a zeal for the kingdom  
Only Communism seems to in-  
the youth of Asia with passionate  
zeal, and in my opinion, the whole  
world, apart from the Moslem world,

Communist within the next  
years. The Moslem world may or  
not follow suit, depending on sev-  
eral factors which I cannot go into  
now. I feel that, unless European  
civilization can recover its  
strength and work creatively to meet the  
needs of peace and reconstruction,  
the world will go down under the on-  
slaught of Communist totalitarianism."

KYO, Japan, the Rev. Sam H.  
Klein—"While conserving its deep  
roots into theological truth, our  
Church must broaden its conviction by  
exploring the implications of its faith for  
every phase of man's economic and  
social life. As it bears witness to the  
eternal truth incarnate in the One who  
was born in a stable and lived among  
the lowly, it must deliberately seek,  
even at the risk of loss of favor with the  
privileged, a new identification with  
those who toil by the labor of their  
hands."

NEW HAVEN, Connecticut, George  
Fussell—"Our aim in the next fifty  
years should be not primarily to stop  
Communism; for I have talked with  
enough Communists in Europe to know  
that you can't kill that insidious phil-  
osophy by killing those who adhere to  
it much more faithfully than many  
Christians, Christianity. But we must  
with equal ardor work toward elimi-  
nating those world conditions, namely  
poverty, ignorance, and suppression,

TIME, APRIL

PRESBYTERIAN LIFE

May 453

# PRESBYTERIAN LIFE



May 16, 1953

A Day with a Chaplain in Korea  
(See page 10)

Vol. 10, No. 10

The Moderator Reports to the Church  
 Concerning the Loyalty of Presbyterians

REV. ROY K. SMITH  
 V. A. HOSPITAL  
 EXCELSSIOR SPRINGS, MO.  
 520 72 W. SMITH



# How Kim Kyaw Han Found Christ

BY HAROLD VOELKEL



Kim Kyaw Han

DICTIONARIES, fountain pens, harmonicas, combs, pencils—all these desirable items, piled on the table in front of the crowd that had gathered outdoors in the POW camp, caught the eye of Kim Kyaw Han. It was graduation day in the Bible correspondence course, and POW's who had faithfully studied the books of the New and Old Testaments were receiving prizes for their work.

Kim was a scholar, past thirty. He was determined to learn English and therefore began to make inquiries about the prizes, especially the English-Japanese dictionaries. Since all instruction in the schools of Korea was in Japanese

until 1945, all the POW's knew that language well.

"How can you get one of the dictionaries?" Kim asked. He wasn't a Christian, hadn't attended church services in the compound and had no idea what was involved in securing a copy.

The answer was simple—the Christian doctrine was contained in the Bible; and Christians, in order to deepen their faith and increase their knowledge of their God, systematically studied

## Korea

What of the Christian Church and Mission in Korea now? They are in the long emergency, plodding ahead with unbelievable fortitude and endurance. They need American church support. The Korean Church is practically bankrupt. Unless the Church in America gives generously through the Mission, the Church may continue a faithful spiritual body, but its energy will be unequal to its task and its vitality is bound to deteriorate. Missionary personnel and large rehabilitation funds are needed now. . . .

George Paik, president of Chosun Christian College, is carrying on valiantly with over 1,000 students. Pastor Kyung Chik Han welcomed me to his pulpit at two services on Sunday in Seoul, each attended by over 2,000 people. Dr. Kim, head of Severance Hospital and Medical School, pointed not to the old, harsh ruins but to the new buildings and the new healing in his plans, prayers, and dreams.

President Rhee stressed with us that the strong Christian faith of Korea, though small quantitatively (1,000,000 Christians in a population of 27,000,000), has no equal in quality. Most of the members of his cabinet are Christian, as are forty-two of the 200 legislators. President Rhee believes that the Church and the Mission in Korea must build on now. . . .

When people pray in Korea, they pray with power. When the preacher in church leads them in reading the Bible, you see on their faces that it is the word of God. A Korean Christian spoke of Ned Adams, our field administrator. "He could have taken a plane and flown back to America, but he stayed right with us through it all."

the "Holy Book." This brought a sparkle to Kim's eyes, for he knew in advance that he would earn a dictionary.

Kim was a Buddhist priest and had spent several years in a monastery before the Reds forced him into the army. He had formed definite study habits, had memorized long passages of the *sutras*, and while not interested in becoming a follower of Jesus, nevertheless decided that in order to win a dictionary he would go right to work on the Bible course. He had his convictions and would be loyal to Buddhism; but with the dictionary in mind he attended church, enrolled in the course and began his search of God's Word.

The inevitable happened. The light of God flashed into his soul from the sacred page. The living Word, sharper than any two-edged sword, pierced to the depths of his being, convicting him of his terrible and urgent need. Kim came repentant to Jesus, put his faith in Him as Saviour and Lord and became a transformed man, radiant in Christian joy and zealous in Christian service.

At graduation time he received his dictionary. In six months he was established as a catechumen, and in a year was baptized. The fervor of his faith won the confidence and admiration of his fellow Christians in the compound and they chose him as leader of their congregation. Under his leadership it prospered.

Only one who has dealt with Buddhist priests or monks in an attempt to bring them to Christ can understand the full glory of this miracle. How well I remember the scorn and sarcasm of an old abbot and the cynicism and evasion of a young priest as I presented, as courteously as I knew, the good news of the Gospel!

Some months ago Kim was reclassified as a Civilian Internee and released. Shortly before he left the camp, I asked him what his plans were. "I'm going to enroll in the theological seminary to prepare myself for the ministry," was his answer.

(With the courtesy of the Zondervan Press)

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## FLASH! LATE KOREAN BULLETIN



From former Vice Consul in Los Angeles

Pusan, Korea

"The situation here is simply unspeakable and was much beyond my anticipation, although I thought I had been rather well informed on the home situation. I hope to find some leisure to describe the suffering that our people are undergoing. We are only counting upon your prayers and continuous help in every form—one of them certainly being training future leadership."

—WOONSANG CHOI,

Chief Secretary to Foreign Minister,  
Ministry of Foreign Affairs

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PRESBYTERIAN LIFE



Girls from third grade perform the "picnic dance" at artillerymen's carnival for new school. Day's receipts totaled \$1,300.



**LETTER RECEIVED FROM KOREAN MISSIONARIES**

Mr. and Mrs. Harold Voelkel, missionaries to Korea under the Presbyterian Church, and friends of Mr. Smith, have written their friends at home giving some of the details of their flight from Korea necessitated by war conditions there. The letter is as follows; written from Yokohama, Japan:

"Greetings from Japan! The Lord has brought us here safely after a hurried and surprised departure from Korea. We were in Mission Meeting in a little village on the West Coast (Korea) when word came at midnight Sunday of the Communist attack. We organized a guard among ourselves for the rest of the night and the next morning a messenger from the American Embassy in Seoul brought news of the decision to evacuate Americans. We were to leave IMMEDIATELY!

There were 79 of us, thirty of whom were children, and the convoy started in jeeps, jeep-trailers, a station-wagon, an old American army truck, and a Korean truck (charcoal burner). The trek headed toward Pusan, the port city, some 300 miles away. The second day we left at midnight and kept going until we reached Pusan at nine in the evening, in the rain. En route, we had continual punctures, flats, and mechanical breakdowns, that made it necessary to abandon a car along the road and with it much baggage as we doubled up in the already-over-crowded cars. At Pusan a freighter, a Liberty Ship, was waiting for us, and since it had no accommodations for passengers, the crew kindly offered their quarters to the women and children, and the men slept on benches, on the floor, and in the aisles, or anywhere. We were so tired, it was easy to sleep. We arrived at Fukuoka, on the island of Kyushu, in Japan, at five the next afternoon.

The American Army and Red Cross were waiting for us. The Army gave us their best in quarters and food, and the Red Cross provided towels, soap, and shaving equipment. How good the army showers felt! The next day we left for Beppu, a hot springs resort, an Army rest center, which was six hours by rail. After three days we came here, where we are the guests of missionaries. (At Beppu we saw the first American troops leaving for Korea). For the present we are resting up after a busy year and this exhausting exit from Korea.

It was exactly a year since we had returned from furlough, the best year we have ever had in Korea. It is a terrible shock to have to leave our home and work in Seoul to the whims of the Reds, but it throws us all back on the promises of God to trust Him to over-rule it all to His glory. We are particularly thankful for the revival meetings held by Pierce and Finley in the great population centers of the country this spring. How providential that the Gospel should have been preached so widely just before this attack.

We have all kept well, and the three boys are enjoying Japan. The huge swimming pool, built for the Japanese Olympics that never materialized, is a block or two away, and they are revelling in it. We have all been greatly comforted by Psalm 138:8

"The Lord will perfect that which concerneth me;  
Thy mercy, O Lord, endureth forever;  
Forsake not he works of Thine own hands."

Faithfully yours,

Harold and Gertrude Voelkel

This fine family of missionaries has, within the space of nine years, lost all possessions twice, because of conditions in their fields of service. Others like the Voelkels have continued to serve their Church in the face of great personal sacrifice, that the Kingdom might be advanced, in the field of their choice, among the people they have come to love in Christ's name. We may thank God for the loyalty, devotion, and consecration of these our representatives who have held high the banner of our King! We ask your intercession for them and others like them, before the Throne of Grace, that they may be undergirded for continued service, strengthened for future testing, and given the joy of faithful service.

**ON**



**WHY ME?**

This Korean waif seems to say, "The heartache of thousands of war-orphaned children will only be comforted as you do your part. To sponsor a child in Korea, Japan, Borneo, Formosa, costs only \$10 a month (\$120 a year). Pictures and histories sent."

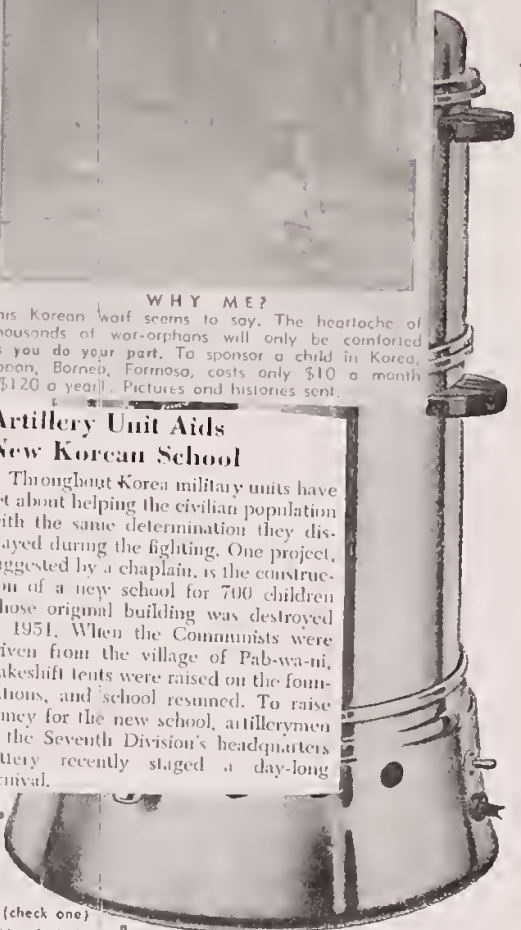
**Artillery Unit Aids New Korean School**

Throughout Korea military units have set about helping the civilian population with the same determination they displayed during the fighting. One project, suggested by a chaplain, is the construction of a new school for 700 children whose original building was destroyed in 1951. When the Communists were driven from the village of Pab-wa-ni, makeshift tents were raised on the foundations, and school resumed. To raise money for the new school, artillerymen of the Seventh Division's headquarters battery recently staged a day-long carnival.

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